

# The Homiletic and Pastoral Review

Cum Permissu Superiorum

VOL. XXVII, No. 10

JULY, 1927

The Supper and the Passion

Differences of Temperament

The Seminary and Young Priests' Health

Lighting, Heating and Acoustics

Nature and Obligation of Oaths

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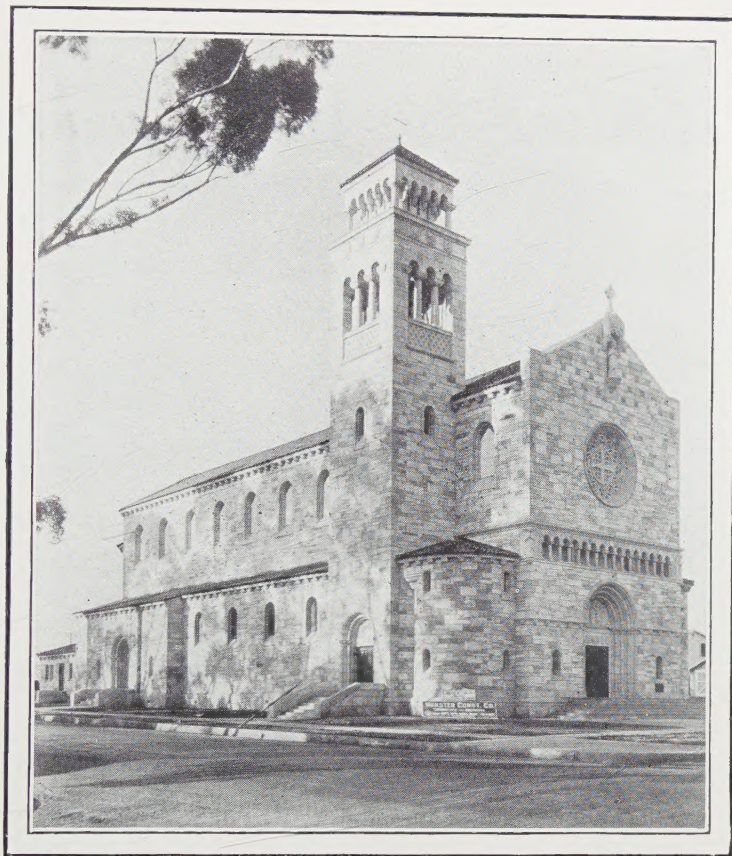
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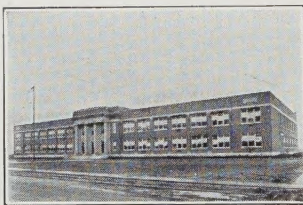
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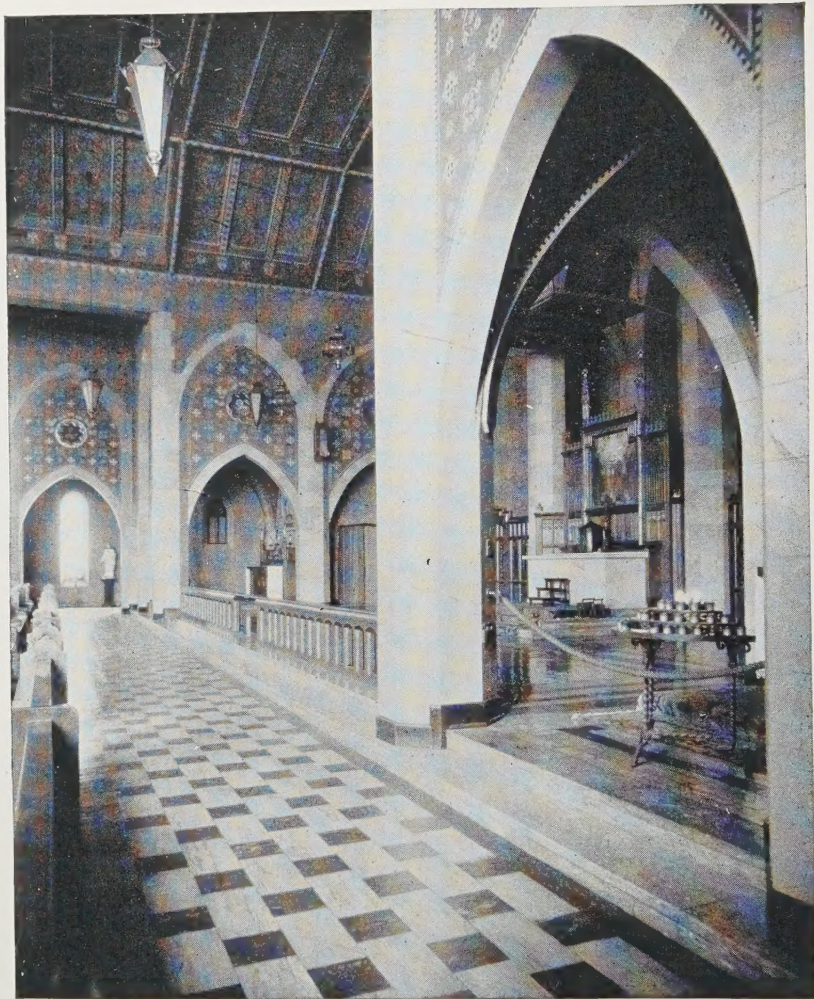


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*A Monthly Publication*

Editors: CHARLES J. CALLAN, O.P., and J. A. McHUGH, O.P.

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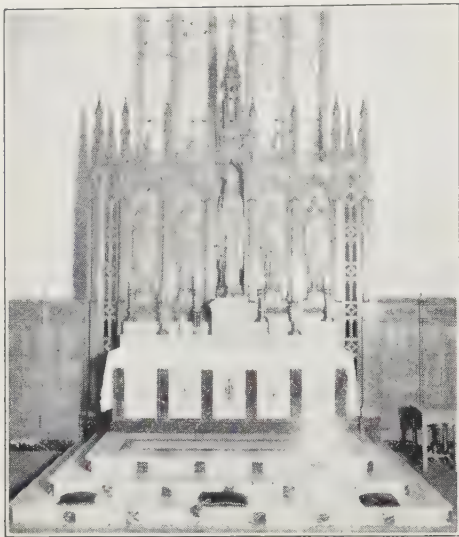
PASTORALIA	TABLE OF CONTENTS	Page
Differences of Temperament. By Charles Bruehl, D.D., St. Charles Seminary, Overbrook, Pa.		1037
THE SUPPER AND THE PASSION		
By the Most Reverend Neil McNeil, D.D., Archbishop of Toronto, Canada		1046
THE SEMINARY AND YOUNG PRIESTS' HEALTH		
By James J. Walsh, M.D., Ph.D., 110 West 74th Street, New York City		1050
FUNDAMENTALS OF CHURCH-BUILDING		
X. Lighting, Heating and Acoustics. By Edward J. Weber, A.A.I.A., of Link, Weber & Bowers, Architects, Craig Street, opposite Baum Blvd., Pittsburgh, Pa.		1061
PRACTICAL ASCETICAL NOTES FOR PRIESTS		
X. The Spirit of Penitence. By J. Bruneau, S.S., D.D., St. Mary's Seminary, Baltimore, Md.		1071
PROBLEMS OF THE RURAL CHURCH		
The Priest and Politics. By William Schaefer, Beaver, Kan.		1077
LAW OF THE CODE ON DIVINE WORSHIP		
The Nature and Obligation of Oaths. By Stanislaus Woywod, O.F.M., LL.B., St. Bonaventure's Seminary, St. Bonaventure, N. Y.		1082
LITURGICAL NOTES		
X. Church Bells. By the Benedictine Monks of Buckfast Abbey, England		1092
ANSWERS TO QUESTIONS		
Domicile and Parochial Rights.—Concerning Fast and Abstinence.—Contracts of Trustees with Pastor.—Priest Minister and Sponsor in Same Baptism.—Designation of the Sacred Species after Consecration.—Has the Pastor a Claim to Part of Mass Stipends of His Assistants? By Stanislaus Woywod, O.F.M., LL.B.		1099
COMMUNICATIONS FROM OUR READERS		
The Ideal Liturgical Altar. By James A. Flood, St. Vincent Seminary, Beatty, Pa.		1105
CASUS MORALIS		
Breach of Promise of Marriage. By T. Slater, S.J., St. Francis Xavier's College, Liverpool England		1107
ROMAN DOCUMENTS		1109

## HOMILETIC PART

NINTH SUNDAY AFTER PENTECOST		
Respect Due to Churches. By J. P. Redmond Tonbridge, England		1113
TENTH SUNDAY AFTER PENTECOST		
A Whiteden Sepulchre Sneers at a Repentant Sinner. By Francis X. Doyle, S.J., Georgetown University, Washington, D. C.		1117
ELEVENTH SUNDAY AFTER PENTECOST		
The Miracle of Right Speech. By Aug. T. Zeller, C.S.S.R., Immaculate Conception Seminary, Oconomowoc, Wis.		1121
TWELFTH SUNDAY AFTER PENTECOST		
Some Practical Aspects of Charity. By D. J. Macdonald, Ph.D., St. Francis Xavier's College, Antigonish, Nova Scotia		1126
CONFERENCES FOR THE HOLY HOUR		
VII. The Corn of the Elect. By George H. Cobb, Bolton, England		1131
BOOK REVIEWS		
Universal Knowledge. By Thomas J. Kennedy.—The Rationes Seminales of St. Augustine. By Vincent McNabb, O.P.—Scholastic and Non-Scholastic Philosophy. By J. A. McHugh, O.P.—A Plea for a Truce Between Christianity and Science. By Bertram C. A. Windle, F.R.S.—Prohibition and the Early Church. By J. Elliot Ross, C.S.P.		1134

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# The Homiletic and Pastoral Review

Vol. XXVII

JULY, 1927

No. 10

## PASTORALIA

### Differences of Temperament

If the fundamental likeness of men is striking, their relative differences are not less impressive. Anyone who has to deal much with men will readily observe how differently they react under the same circumstances. He will also notice that these peculiar reactions to given situations in the same men are relatively permanent and uniform; in fact, they may be said to be typical. Accordingly, these typical reactions may form a basis for classification. From early times attempts at classification along these lines have been made, and they have persisted to our own days. The reason for these efforts is obvious, for, if we succeed in classifying men in this manner, we thereby acquire valuable knowledge that will open up practical avenues of approach. The educator, as well as the leader of men, is interested in this study. Nor is it without importance in religion, as Dr. J. L. McIntyre remarks: "In religious psychology also the temperaments are of considerable importance, owing to the great suggestibility of some (the sanguine and melancholic) as compared with others, the greater excitability of the sanguine and choleric, the brooding tendency of the melancholic or nervous, the insusceptibility of the phlegmatic, and the excessive self-centering of the sanguine and choleric."<sup>1</sup>

### WHAT IS TEMPERAMENT?

Roughly, temperament may be described as a fixed disposition towards a specific type of emotional reaction. Temperamental dispositions, though not altogether unchangeable, nevertheless possess no slight degree of stability. Quite often in adults advanced in years,

---

<sup>1</sup> "Temperament" in "Encyclopedia of Religion and Ethics" (New York City).

the same temperamental characteristics may be discovered that marked their early days. Few, as a matter of fact, entirely outgrow their native disposition. Heroic effort, as in the case of the Saints, may modify the original temperament, but traces of it will always remain. Dr. McIntyre gives expression to a well-known truth when he says: "The relative permanence of the temperament in the individual is not inconsistent with some gradual change over long periods of time, although there is no doubt that the temperament is that part of our endowment which requires greatest effort or most violent and prolonged change of circumstances to modify."<sup>2</sup>

In order to convey a clear idea of the meaning of temperament, we will quote what some of our notable psychologists have to say on the subject. Professor Edward Bradford Titchener gives this definition: "Temperament, so far as it can be employed in a strictly psychological sense, is thus a very general term for affective constitution, for the congenital susceptibility of the individual to emotive stimuli, and for the typical character of his emotive response."<sup>3</sup> Hermann Lotze writes as follows: "We ascribe considerable influence over the course of all the spiritual states to the temperaments: by these we understand nothing more than the differences, in kind and degree, of excitability for external impressions; the greater or less extent to which the ideas excited reproduce others; the rapidity with which the ideas vary; the strength with which feelings of pleasure and pain are associated with them; finally, the ease with which external actions associate with these inner states themselves."<sup>4</sup> Professor Oswald Külpe says: "The existence of special individual dis-

<sup>2</sup> *Loc. cit.* This is not in the least contradicted by what Father John X. Pyne, S.J., says: "These so-called native tendencies are very amenable to discipline, if the individual is subjected to it. Habit, more than inherited temperament, determines characters. St. Ignatius of Loyola was naturally of a choleric temperament and in his early years was accustomed to yield to his natural inclination. After his conversion he acquired so complete a mastery over his inherited temperament, and so complete a victory over his former habits, that he was no longer in danger of yielding to anger. By the exercise of will, he had transformed his character" ("The Mind," New York City). As we shall see later, Father Pyne takes too narrow a view of the choleric temperament when he simply identifies it with a proneness to anger. It implies much more. It stands for general energetic emotional reaction. In that sense, St. Ignatius, according to our view, remained choleric to his very last days. His great enterprises, his indomitable courage, his soaring ambition, his very mortifications and his heroic self-denial bear the unmistakable earmarks of the choleric temperament. He did not get rid of his choleric temperament, but he transfigured and sublimated it.

<sup>3</sup> "A Textbook of Psychology" (New York City).

<sup>4</sup> "Outlines of Psychology." Translated by George T. Ladd (Boston).



positions towards the origination and direction of feeling has long been recognized. They find expression in such words as temperament, or in the phrases emotionally minded, rationally minded, capricious, reliable. Not all of these terms, it is true, have exclusive reference to the development or state of feeling in an individual; but, whatever else they may mean, all alike tend in this direction."<sup>5</sup> We can gather from this that temperament has to do with affective responses. It belongs to the realm of emotions and feelings. It designates greater or less emotional excitability in the individual. Temperament, therefore, touches on the bodily side of our nature, and has only an indirect influence on the higher spiritual faculties.<sup>6</sup>

#### THE FOUR BASIC TEMPERAMENTS

There appear to be four basic ways in which men may react to external stimuli. The reaction may be slow or quick, strong or weak. These modalities of reaction and their combination gives us the traditional four temperaments, which even at this advanced stage of experimental research find much favor with psychologists.<sup>7</sup> The

<sup>5</sup> "Outlines of Psychology." Translated by E. B. Titchener (New York City).

<sup>6</sup> "Le tempérament peut être défini: la caractéristique physiologique de l'individu, et son importance n'a pas besoin d'être démontrée. C'est le pivot de notre activité, la source de nos forces, la base indispensable de nos facultés les plus hautes . . . Le tempérament est la base du caractère, mais ne saurait être confondu avec lui. Le premier est, pour ainsi dire, la note physiologique de l'individu, l'autre est sa note morale. Le tempérament qui traduit les modalités sensible et affective de notre être est assujéti à l'âme et dominé par la volonté. Le caractère s'implante sur le tempérament et constitue notre modalité sensible et morale. Il tient à la fois au corps et à l'âme, en un mot au composé humain. Tout en répondant aux dispositions organiques, nos inclinations, nos sentiments, nos passions subsistent dans une certaine mesure le joug de la volonté, puissamment aidée par l'habitude. C'est à dire que le caractère peut être modifié par l'éducation, tandis que le tempérament, pris en lui-même, obéit fatalement aux lois de la nature" (Dr. Surbled, "Le Tempérament," Paris). We add some other definitions of temperament. "Temperament ist die verschiedene Art der Erregbarkeit des Gemütes oder die Weise, wie die Seele zum Fühlen und Streben gestimmt ist" (G. Hagemann, "Psychologie," Freiburg). "Temperament ist die Art und Weise, wie ein Mensch den Eindrücken der Aussenwelt gegenüber sich verhält, und wie er unter der Gewalt dieser Eindrücke leidet bzw. handelt. Das Temperament äussert sich somit vorzugsweise im Gemütsleben und befindet sich in dem besonderen Mischungsverhältnisse von Erregbarkeit und Rückwirkungsfähigkeit der Seele" (B. Hellwig, "Die vier Temperamente bei Kindern," Paderborn). "Die Temperamente unterscheiden sich wesentlich nach zwei Gesichtspunkten, nämlich nach der Empfänglichkeit für äussere Einwirkungen und nach der Art der Gegenwirkungen gegen die empfangenen Eindrücke, oder kurz nach der Erregbarkeit und nach der Gegenwirkung (nach der Rezeptivität und nach der Spontaneität). Diese Reizbarkeit und die Gegenwirkung gegen die aufgenommenen Reize beziehen sich zunächst auf das Gemüt; aber im Zusammenhange damit stehen auch die Erkenntnis- und die Willenstätigkeiten" (Leonhard Habrich, "Pädagogische Psychologie," Munich).

<sup>7</sup> "The number of temperaments has been variously given as two, three, four, six, eight and even more, but on the whole the classic four has held the field down

well-known four temperaments are the sanguine, the choleric, the phlegmatic and the melancholic. The sanguine temperament is warm, impulsive, impressionable, changeable; the choleric is energetic, vigorous, readily aroused and tenacious of purpose; the phlegmatic is sluggish, cold, not easily excitable but very persistent; the melancholic luxuriates in sentiment, is given to subjective brooding, and is very receptive but inactive. The melancholic temperament frequently exhibits a morbid strain. Rarely is any one of these temperaments found in a pure form without some blending with the other ones. This is fortunate, for an individual possessing any one of these temperaments in its unadulterated form would be sadly afflicted and heading either for the sanitarium or the penitentiary. What is found in real life is a predominance of one over the others. Each temperament has certain excellent and desirable features, but at the same time exhibits fatal defects. Proper education of the temperament consists in bringing out the good traits and neutralizing the inherent shortcomings. Happily this can be done. If we discover in certain individuals great excellencies of character associated with glaring defects, this is due to the fact that, whereas the good qualities of their respective temperaments have been assiduously cultivated, the evil tendencies have not been sufficiently counteracted. But temperament is good. Without it man will not achieve much in any line. The neutral type is not likely to rise to any high degree of perfection and proficiency. Of course, an individual of this type will hardly do much harm, but neither will he do much good. He will fit well enough into positions where neither initiative nor great expenditure of energy are required. But for accomplishments of great

to our own day, as if it corresponded in some mysterious way to some ultimate differences in mind or body, or both" (J. L. McIntyre, *loc. cit.*). Similarly Dr. Titchener: "The doctrine of temperaments was first systematized by the Greek physician, Galen, though the germs of the popular fourfold classification go back much farther in the history of thought. This classification takes account of two moments: the strength and the duration of emotive response. We thus get the following table:

Quick	Strong	Weak
Slow	Choleric	Sanguine
	Melancholic	Phlegmatic.

The choleric temperament is impulsive, easily roused to strong emotion, but as easily diverted from the emotive situation; and so on. Literature furnishes us with typical instances. Thus, Hamlet and Laertes are respectively melancholic and choleric; Falstaff and the younger Percy, in the first part of *King Henry IV*, are respectively sanguine and choleric; while the scenes between Touchstone and Audrey in *As You Like It* bring the sanguine and phlegmatic temperaments into sharp contrast" (*op. cit.*).



pith and moment the man of temperament is needed. Both saints and heroes are of the highly temperamental kind. The artist is notoriously temperamental. Temperament rightly used can be made a powerful instrument for good. If not rightly used, on the other hand, it will spell disaster and bring ruin. Many have found their inherited temperament a terrible curse.

#### DESCRIPTION OF THE VARIOUS TEMPERAMENTS

Usually the choleric temperament is accorded the first place. It is considered the ideal temperament. It certainly is the temperament of the man of action, the great executive, the statesman, the leader of men, the successful politician, the explorer, and the discoverer. It is also that of the general, the military conqueror, the demagogue, the industrial magnate, the revolutionary hero, the orator, the champion of human rights, and the implacable foe of injustice. It is an essential ingredient in the mental make-up of those who rise to eminence in Church and State. It is of this stuff that those are made who inaugurate great movements of reform, who advance the cause of civilization, and who in a large way promote human welfare and liberty. As typical examples of the choleric temperament we may mention Cain, Esau, Moses, John the Baptist, Paul, Themistocles, Alexander the Great, Cæsar, Brutus, Napoleon, O'Connell, Kosciusko, Washington, Lincoln, Gregory VII, Daniel Webster, Lovejoy, Savanarola, St. Ignatius. History will supply many more instances.

Dr. James H. Snowden draws this picture of the choleric individual: "The choleric temperament is impulsive and rash, hot and violent, progressive and pushing, decisive and domineering. It will brook no interference with its desires and plans, but breaks through all opposition. It is the progressive spring in human character, impatient of tradition and conservatism, and driving forward, it may be, recklessly and blindly. People of this disposition are leaders and pioneers in the world, working under high pressure and sweeping all obstacles and opposition out of their path."<sup>8</sup> This portrait, how-

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<sup>8</sup> "The Psychology of Religion" (New York City). Strange to say, Johannes Müller regards the phlegmatic as the highest type. He thinks that in such a man, with a well-developed intelligence, his phlegm enables him to accomplish results impossible to others, even with their livelier feelings and desires; easily retaining control of himself, he cannot be induced to acts of which he would repent on the

ever, is rather incomplete. We have to add some very important touches. The perceptive faculties of the choleric individual are very keen. He quickly grasps the salient features of the problem, and in one glance takes in a situation. His judgments are true, though possibly one-sided. His memory is reliable and serves him well. He has a high regard for principles and applies them with unbending rigidity. He has little use for sentiment, and, therefore, may seem unnecessarily ruthless and harsh in his dealings with men. His speech is incisive, and carries with it a note of imperiousness. The sterner passions are strong in him, whilst the gentler sentiments, such as sympathy, are almost absent. He is inclined to look upon his fellow-men as mere tools for his ends, which he pursues with ardor and perseverance. His hatred can become a consuming fire. He is vindictive and wreaks vengeance on those that oppose him, but will not stoop to petty annoyances. His mind turns to big schemes, and his imagination is kindled by anything that will bring public applause. He loves power and delights in using it. Emergencies he meets with confidence and self-assurance. He possesses mental poise and cannot easily be embarrassed. There are, however, also very dark shadows in this picture. If the choleric individual hitches his wagon to the right star, his career will be beneficent; if he hitches it to a meteor, wreckage and ruin will mark its course. It all depends upon whether this tremendous energy will be directed into the right channels. For with the choleric temperament are associated powerful passions, unbridled ambition, arrogance, pride, lack of sympathy for others, rashness, egotism, devastating anger, obstinacy, self-sufficiency and unscrupulosity. Men of the choleric type have undoubtedly done much for the world, but, on the other hand, they have also brought untold woe to humanity. Whether they become a blessing or a curse to their fellow-men will be determined by the fundamental inspiration of their character, the motives that

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morrow; in danger, at the decisive moment, he is master of himself, wherever it is not a question of sudden decision and energy; speed or quickness of choice often give others an advantage over him, but when he has time before him, he arrives quietly at the goal, while others, heaping mistakes upon mistakes, are lost in endless side issues. However, Dr. Müller does not take into account the natural shortcomings of this temperament. He forgets that indolence, apathy, insensibility, irresolution, ennui, slowness of intellect, conservatism, love of the grosser sense gratifications, and a number of minor defects are invariably connected with this temperament. The phlegmatic individual rarely descends to abysmal depths of iniquity, but he also rarely rises to high levels of achievement.



prompt their activity and the education which they have received. It is evident, then, that educators have before them a very delicate and important task when they are confronted by the choleric temperament. It is impossible to suppress the energy that accompanies this temperament; the only solution is to give it high aims and to set before it noble tasks.<sup>9</sup>

The choleric temperament is a serious problem for the educator who usually blunders in dealing with it. Since its manifestations are unattractive and vexatious, it naturally arouses antagonism in the educator, who thus is led to adopt in its regard a vigorous policy of repression. That, however, is a fatal mistake, for he will rarely succeed in quenching the spark which will continue to smolder under the ashes only to break into flame in some unexpected and disastrous way. What is needed is wise guidance and proper utilization of the energies that are latent in this temperament. A child of this type must be given tasks that will absorb his desire for activity. It is well to entrust him with some responsibility which will satisfy his ambition and arouse his sense of duty; otherwise, he will consume himself in discontent. The choleric child ought to have an educator who is capable of arousing admiration and respect. He must feel that he is in presence of a really superior personality, that is worthy of imitation. His own strong will must be met by a still stronger will.

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<sup>9</sup> We will better understand this temperament if we try to find out how others see it. Out of the descriptions given by many will emerge a composite portrait that may be taken as a faithful likeness. Dr. McIntyre draws this rapid and bold sketch: "The choleric has a remarkable power of action, both in energy and persistence, under the influence of passion; his passions inflame at the least obstacle; his pride, his jealousy, his desire of vengeance, his thirst for domination know no bounds, as long as his passions move him. He reflects little, acts without hesitation, on the spur of the moment, because he is convinced that he is right, and above all because such is his will. He spurns counsel and rarely turns aside from error, but follows the course of his passion to his own ruin and that of others" (*loc. cit.*). This is the choleric temperament in the raw, uninfluenced by moral considerations and unfashioned by education. In this state it is a real menace and a thing of evil. Dr. Habrich gives us a more balanced picture and distributes the lights and shadows more carefully: "Der Choleriker ist weniger vielseitig, aber immerhin noch schnell und um so heftiger, tiefer, nachhaltiger erregbar; er reagiert mit grosser Energie; er eilt nicht zu neuen Vorstellungen mit einer Flüchtigkeit, welche die alten nicht verarbeitet; er zeigt für die ihm zusagenden Gebiete Scharfsinn und Verstand, insbesondere aber vermöge der tiefen Eindrücke auf sein Gemüt eine Entschiedenheit und Kraft der Entschlüsse, welche für die Ausführung bürgt; was sich ihm in den Weg stellt, hat seine Stärke, seinen Affekt, seine Leidenschaft zu spüren. Wir haben in ihm das achtungswerte Bild von Offenheit, Aufopferung, Tatkraft, Ausdauer, Mut, Kühnheit, aber auch Eigensinn, Stolz, Herrschsucht, Verwegenheit, Anmassung" (*loc. cit.*). In this picture we find the good and the evil mixed. It is patent that the choleric temperament contains splendid possibilities for good with equally great possibilities for evil.

Commands must be sparingly given, but, when given, must be irrevocable and enforced with determination. Opportunities that will allow the child to distinguish himself should be occasionally furnished. Praise at the right time will have an excellent effect. Yes, the choleric temperament will give much trouble, but, if rightly handled, it will amply repay the pains taken in its behalf.<sup>10</sup> In this connection the suggestions made by Dr. John MacCunn are deserving of our attention. "Pronounced instincts," he writes, "are the opportunity of the educator; they come halfway to meet him. If only they were always as reasonable, as congruent with circumstances, as good, as they are pronounced. For of all types this is the most refractory. When the parent proposes, it disposes. And, where affectionate foresight has been at endless pains to clear the path for some ambitious or respectable career, this choleric object of anxiety will not walk in it, but goes his own way. Small wonder if many a parent has asked, and failed to answer the question: How is it to be dealt with? Not, one might suggest, by the strong and risky policy of

<sup>10</sup> "Der Wille des cholerischen Kindes ist stark und fest. Es verlangt nach Tätigkeit. Stets ist es auf der Suche nach neuen Plänen, die es nicht erstrebt, sondern erstürmt. Hindernisse reizen eher zu neuen Anstrengungen und selbst zu Gewalttätigkeiten und Härten. Aber auch das Hohe wird beharrlich erstrebt. Der Choleriker will glänzen und herrschen. Das cholerische Kind sollte nur Erzieher haben, die durch die Höhe ihrer Geistesbildung Bewunderung abnötigen. Es muss die Überzeugung haben, dass es nichts gibt, was sein Lehrer nicht besser weiss. Bescheidene und unbedeutende Personen versagen deshalb so oft in der Leitung cholerischer Kinder. Der Wille des Erziehers muss stark, seine Anordnungen wohlüberlegt und unwiderruflich sein. Viel Worte und lange Ermahnungen sind unangebracht. Mit Gefälligkeitsbeweisen karge man. Lob und Gelegenheit zum Auszeichnen wirken anspornend. In der Familie lerne das cholerische Kind bitten und danken, wenn es einer nicht gewöhnlichen Dienstleistung bedarf. Wo es befehlen kann, ist es leicht unmässig im Fordern und entwickelt sich rasch zum Tyrannen. Seine Anmassung, sein Eigensinn und Stolz müssen frühzeitig gebrochen werden. Ist das erreicht, so wird das cholerische Kind ein Held der Tugend. Es übt seine Pflichten aus hohen Motiven, lernt aus Überzeugung der Notwendigkeit, hält sein gegebenes Wort treu, vertritt seine Ansicht mit Wärme. So wächst es zum tüchtigen, führenden Manne, zur tatkräftigen und mustergültigen Frau heran" (Dr. W. Bergmann, "Temperament in Lexikon der Pädagogik," Freiburg). Much to the same effect is what Dr. Franz Muszynski says: "Sind dies einerseits grossartige Vorzüge, die den Choleriker auszeichnen, so verbergen sich in seiner Natur Gefahren, die ihm verhängnisvoll werden können . . . Und hierin kommt es darauf an, welchem Glücksstern der Choleriker folgt, d. h. welche sittliche Basis er einhält. Höhe und Abgrund liegen seiner Natur gleich nahe; im Saulus schlummert der Paulus, und umgekehrt. In dieser Hinsicht liegt der Vergleich mit der Lokomotive nahe. Der Choleriker kann viele nach sich bestimmen, wenn er die Bahn der Natur einhält, aber auch eben so viele dem Verderben weihen, wenn er unter überhitztem Kessel fährt und auf ein falsches Geleise gerät. Hierin hängt alles von seiner Erziehung und Bildung ab, so wohl die weiteren Licht- und Schattenseiten seines Wesens, als auch die Vorzüge und Mängel seines Charakters. Die ersteren sind denn auch voll und ganz in Anschlag zu bringen, wenn man sich ein richtiges Bild von dem cholerischen Temperament machen will" ("Die Temperamente," Paderborn).



withstanding it to the face. When proclivity is pronounced, it may still be modifiable; it may even, if some counter instinct be available, be subjugated. But it is precisely the difficulty that in the choleric type these counter-proclivities are not always to be found. And, when this is so, the more hopeful policy would seem to be that of frankly accepting the proclivity, and of going to meet it. After all it is a sign of strong life. When nature speaks clearly, we must listen. And a ruling instinct has a way, under flat contradiction, of becoming a ruling passion. Therefore, it is so often the wiser plan, when instincts are thus pronounced, to cast about for the means of finding for them the healthiest and highest development of which they seem capable: for the lad of roving and adventurous spirit, some manly and honorable service: for the boy who must needs drive a bargain, a stool in the best firm, or apprenticeship with the best tradesman available: for the confirmed meddler with the household clocks, barometers and watertaps, the workshop bench, and so forth. This may be difficult. It may be out of keeping with family traditions, circumstances, influence, projects. Yet this temperament is worth humoring. For it is perhaps by these choleric types, with their masterful proclivities, that the hardest work of the world is done."<sup>11</sup> This is excellent advice, and, if heeded and prudently acted upon, will prevent many family tragedies and spare parents and educators many fruitless regrets.

CHARLES BRUEHL, D.D.

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<sup>11</sup> "The Making of Character" (New York City).

## THE SUPPER AND THE PASSION

By THE MOST REVEREND NEIL McNEIL, D.D.

What bishops and priests engaged in the work of the ministry require of scientific theologians on this subject is a statement of the relation between the two which can be explained intelligibly to their congregations. A bishop told me a few years ago that one Sunday, in a sermon on the Mass, he passed inadvertently from defined doctrine to one of the doctrinal theories found in seminary text-books. He had to make the best of it then, but his keen sense of regret made another slip impossible. The late Bishop Hedley was a master of exposition. If anyone could make the De Lugo theory preachable, he could; but one has only to read his labored statement of it to see that it cannot be made intelligible to an ordinary congregation or to a class in catechism.

It is not the pressure of controversy that calls for a careful study of the subject in our day. It is the need of our people. They wish to understand the Mass better and enter into the spirit of it. To many of us the explanation offered by Bishop MacDonald and Father de la Taille appeals for the following among other reasons:

(1) Its simplicity. The people understand it. The dogma that the Mass is the sacrifice of the Cross continued becomes intelligible. Recently I received a letter from a priest of a diocese which is not in Canada, stating that last Holy Thursday he preached in the cathedral on the relation of the Mass to the Cross along the lines of Bishop MacDonald. He adds: "I expected a lively discussion afterwards with the priests who were present. In this I was disappointed—congratulations instead of criticism came my way. The people were delighted."

(2) The fact that many bishops and priests of different countries and different continents came to the same conclusion independently of one another. It is thirty years since Bishop MacDonald began to advocate it. About the same time Msgr. Paquet of the Quebec Seminary drew from his study of St. Thomas the same conclusion. Bishop Cleary of New Zealand, Bishop Sheehan of Australia, and many others anticipated Father de la Taille.



(3) Before the Last Supper men had no power over our Lord, and immediately after the Supper they seized Him. He expressed this change when He said to those who came to arrest Him: "When I was daily with you in the Temple, you did not stretch forth your hands against Me; but this is your hour and the power of darkness."

(4) The liturgies of the Church have been the subject of persevering investigation during the past half-century, and, independently of theological reasoning, have led liturgists to the conclusion, as expressed by one of them, that

"At the Supper Jesus made the oblation of His one redeeming sacrifice and instituted the Mass. . . . Having completed His public ministry, there remained the Cross. He accomplished His redeeming sacrifice during the time that lapsed from Thursday evening to the following Sunday. The Supper is the liturgical action of that sacrifice wherein He made the offering of His life, and was then immolated and consumed."

Take, for instance, the ancient Canon of the Mass discovered in Verona. Liturgists are divided as to which of the first centuries can claim its origin, but all agree that it is a very ancient document. They discovered in Asia and Africa four Canons so similar to the Verona Canon as to form with it one family descended from an original Greek text now lost. One of them is still in use in the separated Church of Abyssinia. The following is the essential part of this Canon:

"We give Thee thanks, O God, through Thy Beloved Son Jesus, Whom in these last times, Thou didst send to us a Saviour and Redeemer and Herald of Thy will. He is Thy inseparable Word by Whom Thou didst create all things, and was well pleasing to Thee. Thou didst send Him from Heaven to the Virgin Mother. In her womb He became man and was shown to be Thy Son, born of the Holy Ghost and the Virgin. In obedience to Thy will and acquiring a holy people for Thee, He extended His hands when He suffered that He might free from suffering those who believe in Thee. When He was delivered to His voluntarily accepted Passion to conquer death, to break the bonds of Satan, to trample on hell, to enlighten the just, to determine the limit, and to manifest His resurrection, taking bread, giving thanks to Thee, He said: Take and eat; this is My Body which will be broken for you. In like manner the chalice also, saying: This is My blood which is shed for you."

The last-quoted sentence of this Canon suggests an intrinsic relation between the Supper and the Cross, making the Supper a constituent part of the sacrifice of Redemption.

(5) In the Epistle to the Hebrews, Melchisedech is referred to

seven times in three chapters which treat of the Redeemer becoming "the cause of eternal salvation, called by God a high-priest according to the order of Melchisedech." This emphasis on the priesthood of Melchisedech who offered sacrifice in bread and wine in treating of the sacrifice of Redemption, implies an intrinsic relation between the Supper and the Passion.

(6) St. Thomas of Aquin's most formal discussion of the Last Supper is found in his Commentaries on the Epistles of St. Paul, especially on I Cor., xi. 23-26. He divides this commentary into two parts—first, what Christ *did* at the Supper, and, second, what He *said*. The first act was to take bread, and of this St. Thomas says:

*Duo significari possunt. Primo quidem quod ipse voluntarie passionem accepit, cujus hoc sacramentum est memoriale, secundum illud Isaïæ: Oblatus est quia ipse voluit.*

It was a sacerdotal oblation according to the order of Melchisedech, a voluntary offering up of Himself as victim to be immolated on the morrow. In addition, it was the institution of Christian public worship by perpetuating this offering of Himself as victim really present in the Mass.

Commenting on the consecration of the chalice St. Thomas says:

*Hic calix, id est contentum in hoc calice, vel hæc mea passio, est novum testamentum in meo sanguine. Unde considerandum est quod dupliciter testamentum sumitur in scripturis. Uno modo pro quolibet pacto, quod quidem testibus confirmatur, et sic considerandum est quod Deus dupliciter pactum iniit cum humano genere. Uno modo promittendo temporalia et a malis temporalibus liberando, et hoc vocatur vetus testamentum vel pactum. Alio modo promittendo bona spiritualia et a malis oppositis liberando, et hoc vocatur novum testamentum. . . . Est autem considerandum quod apud antiquos erat consuetudo ut alicujus victimæ sanguinem funderent ad confirmationem pacti. Unde Exo. 24 legitur quod Moyses sumptum sanguinem respersit in populum et ait: Hic est sanguis fœderis quod pepigit Dominus vobiscum. Sicut ergo vetus testamentum seu pactum confirmatum est sanguine figurali taurorum, ita novum testamentum seu pactum confirmatum est in sanguine Christi qui per passionem est effusus. Et in hoc calice sacramentum taliter continetur.*

Taking those two sentences with their contexts expressing what Christ did at the Supper—*Ipse voluntarie passionem accepit*, and *In hoc calice sacramentum taliter continetur*—we have the equivalent of Cardinal Manning's statement in his "Glories of the Sacred Heart" that the Supper "was the offering of the Sacrifice that takes away the sin of the world."



In the May number of this REVIEW, the Rev. Dr. Bruehl says: "This view shifts the emphasis from Calvary to the Hall in which the Last Supper was celebrated. Inevitably it pushes the bloody sacrifice on Calvary into the background."

Two soldiers at the front, John and Tom, were talking about a comrade who had been killed in an attack the night before.

"Well," said John, "Robert certainly made the supreme sacrifice for his country."

"I admired his courage in battle," replied Tom; "but I don't know that I would call his death a sacrifice. I suppose he was conscripted like the rest of us."

"There you are wrong," said John. "He enlisted as a volunteer when he saw that conscription passed him over, and his enlistment was the offering of his life for his country."

Which of these two pushed Robert's death into the background? We are all at one in holding that our Lord's death was voluntarily accepted. To say that He expressed this acceptance in words and in ceremonial offering at the Supper, is the opposite of shifting the emphasis from Calvary to the Supper Hall. St. Thomas points out in his Commentary how appropriate it was that the Christian Supper followed instead of preceding the Jewish Supper, first, because the reality thus came after the symbol of it, and, secondly, in order that He might pass immediately from the Supper to the Passion.

## THE SEMINARY AND YOUNG PRIESTS' HEALTH

By JAMES J. WALSH, M.D., Ph.D.

The question of long life for priests depends a very great deal on the health they enjoy at the time when they enter the priesthood. As I have said elsewhere, insurance companies declare that anyone who is in insurable good health at the age of twenty-five, ought to live for some forty-two years on the average. As most priests are about this age when ordained, and are usually (especially in recent years) in insurable good health at ordination, their expectancy of life ought to follow the life insurance statistics. As we have seen, it does not. Some of this failure in the past to live out their lives was undoubtedly due to the conditions of health which obtained in the old-fashioned seminaries. There has been a very great change in this matter in recent years, though some who are rather well acquainted with seminary conditions at the present time are inclined to say that considerable improvement could still be made to the great benefit of the health of the seminarians in those younger years which mean so much for their subsequent health and strength.

I am not familiar enough with conditions to express a positive opinion. I know that, whenever I stop at a seminary (and there are half a dozen in this country at which I lecture occasionally and sometimes remain overnight), I have a very enjoyable time. I get excellent simple meals, good variety at table, and agreeable company that makes meal-time a pleasant interval. Of course, I realize that very probably the body of the seminarians do not always have such good food, and yet, as all the eating is done together, there can be no very great difference, and there is no doubt that now seminarians get good substantial food and an abundance of it. In the older days, unfortunately, such foreign customs as not having much to eat at breakfast or having a very light supper prevailed to the detriment of the health of students who had been accustomed to three rather substantial meals in the day. Habit has a great deal to do with the amount eaten, and also the distribution of this amount at the various meals; but growing young folks (and seminarians are usually in



their period of growth all during the time that they are in the seminary) ought to have an abundance to eat. The hardest work we do in the world before maturity, is to grow, and we should be provided with the material.

How different is the feeling in this matter from what it used to be, can be readily understood from some of the special precautions and regulations which are now made for the care of students' health in the various colleges. Dartmouth, for instance, has made a specialty of caring for the health of students, and the faculty has been very much impressed by the fact that under a proper medical regulation of health and eating the students are not only happier and less likely to indulge in all sort of pranks that brought them under disciplinary measures, but they are also brighter and more successful at their books, and their normal development occurs with a great deal of satisfaction to themselves, the faculty, and their folks at home. Dartmouth considers that it has done nothing that means so much for education in recent years as this special attention to the health of students. Surely, seminaries engaged in educating and watching not only over the spiritual and mental but also the physical development of youthful candidates intended for the priesthood and the service of the Church, ought to be ready to do as much as Dartmouth in order to put their students in good health of mind and body and in the peace of spirit that so often comes as a result of care of health. In the absence of health, when individuals are thin and under-weight, there is a good deal of disturbance of mind, and especially scruples and dreads and fears of various kinds.

The first and greatest care at Dartmouth during the past three years has been the weight of the students on their entrance into the college, and its maintenance or increase during the time while there. Weight is one of the most important indexes of health that we have. If you are about the proper weight for height, you are very probably healthy, unless there is some very special organic trouble. This is particularly true among younger people, not only those who are just about attaining their growth (that is between twenty and twenty-five), but also among those who are younger. It is surprising how much this index of health is neglected. Mothers who bring their children to the physician because they fear there is something the matter with them, will tell long stories about how tired the chil-

dren are; how pale they are at times and then how flushed and how restless in their sleep, so that evidently they dream a great deal; how they pick their noses or have "jumpiness" of various kinds. Yet these mothers too often know nothing at all about their children's weight. The physician finds the weight for height and age of more significance with regard to health than any other index that we have. It is not surprising, then, that at Dartmouth this is the first thing to which special attention is paid.

Weight is not everything, but in the recent report on the student health program at Dartmouth made by Robert C. Strong in *The Educational Record* (which is the quarterly journal of the American Council on Education), he says: "Experience has proved that men who are under-weight have neither the nervous nor the physical reserve to withstand excessive strain, even though they may appear to be in the best of health." All of us who have had the opportunity to deal with neurotic patients know that a gain in weight often means a very great deal towards stabilizing nerve control. It would be very hard for me to tell how many people suffering from scruples or fears or dreads of various kinds have been very much improved and sometimes completely relieved of their trouble by having them gain in weight. This supplies them with reserve energy by which they can control themselves, and above all control their mind and will, much better than before. The cure seems entirely too simple for a great many people to accept it, but experience has shown that probably no single mode of treatment is so successful in lessening nervous symptoms of various kinds as that of bringing the patient up to normal weight for height and age. Hence, the initial step at Dartmouth is taken very properly with regard to the elimination of under-weight.

Mr. Strong, in his report from Dartmouth, says that for students it has been found to be much better for them to be a little over-weight for their height and age than at all under-weight. His own expression is: "The fundamental principle upon which the nutrition work is based during the first year at Dartmouth is that for a person of any given height and age there is an optimum weight of from five to ten per cent above the average weight for such a class." There is so much said about over-weight being dangerous in our day, because the insurance companies have found that among old people over-



weight shortens life, that a great many people have come to think that it is much better to be somewhat under-weight than over-weight. This is not true, however, in so far as the younger years are concerned. In them a little over-weight, provided it is not excessive, provides reserve energy and resistive vitality, and young persons in their growing period are much less likely to suffer from infections of various kinds if they are slightly above-weight rather than under-weight. Under-weight distinctly lessens the immunity to infectious disease, and above all makes contagious disease to be severer than it would otherwise be, apparently because the thin body is not so capable of throwing off microbes and their toxins.

At Dartmouth they say: "Anybody who is seven per cent or more below the average for his height and age is not only at a disadvantage because of his inability to bear up under the physical and mental strain of college work and extra-curricular activities, but is also more susceptible to tuberculosis, diabetes and circulatory disorders than is the man in the average or optimum group." To explain some of these rather medical terms, it may be said that it has been well known for a long period that thin persons in their early years are much more likely to contract consumption than those who are stouter. That does not mean that the stout may not contract the disease, but that not nearly so many of those who are over-weight contract it as of those who are under-weight. The same thing is true with regard to the circulatory disorders, especially as represented by the heart. The first attacks of rheumatism usually occur during the growing period; indeed, they used to be confounded with "growing pains" (or called by that name), and supposed to be more or less normal during the growing period. Pains in the joints and muscles, however, are usually due to rheumatic arthritis, and that often produces serious results on the heart, causing the valves to crumple up and making it ever so much more difficult for the heart to do its work. The thin subjects of rheumatic arthritis—or acute rheumatism, as it is also called—are much more likely to suffer from a heart complication during the rheumatism than are the stouter ones. Of course, this is not true for the very stout ones, because they often have layers of fat around their heart which interfere with the heart's activity, and therefore may readily predispose it to valvular heart disease in connection with rheumatism because of the ham-

pered action to which the heart is subjected by the presence of the fat. The severer cases of diabetes—those which are likely to be rapidly fatal—seem to come particularly in rather thin patients who have not been eating enough, and have somehow given their systems the habit of changing even the proteid material of the muscles into sugar, and then allowing it to escape from the system through the kidneys by what is known as “glycosuria.”

Keeping these things in mind, the endeavor at Dartmouth then—and I quote their report because they have done the best work in this line, and nothing less than the best should be placed before our seminaries as a suggestion—is to bring the men promptly up to weight if they are under-weight, and then teach them how to maintain their weight, though at the same time warning them about certain dangers that exist if they should allow their weight to become excessive. Over-weight tends to prevent exercise, and exercise is the most important factor for health that man has, not only in his younger years but also throughout his life.

Dartmouth begins its inquiry into the health of its students even before they have come to the college itself. During the Spring of the year when men are applying for admission to college, they are requested to fill out in their application blanks certain spaces which are left for their height, weight, and age. These lists are carefully gone over, and all the men who are ten per cent or more under-weight are notified of that fact, and are given brief instructions as to diet and health habits which will help them to increase their weight before entering in the Fall. The surprise is that this simple preliminary warning has proved sufficient to help a great many students to get up to normal weight for height by the time they enter college. Just as soon as this question of health is put up to the growing youth as a personal matter that he must take care of for himself, and as soon as it is made clear to him that his weight means more than anything else, he at once begins to realize the necessity for regular eating of simple nutritious things and of regulating his life generally so that he may gain in weight. It does not need much health education for that; indeed, only a few directions as to what and how and when to eat are necessary.

When the students come up for matriculation, each member is weighed and measured, and the men who are seven per cent or more



under-weight are put into a special class—not in so far as college studies are concerned, but in so far as their physical exercise is concerned. They are excused from gymnastic and other recreational activities, and a program is mapped out for them which is designed to make them gain in weight. First of all, a physical examination is made by the attending physician in order to locate, if possible, any physical defects which might prove a hindrance to gain in weight. Such cases are found to be comparatively few, but, after special provision has been made for them, the principal thing in the program is a weekly call at the office of the physician where they are weighed and given instructions for the coming week. In general, this program emphasizes the following of a few simple rules. These are concerned with regular hours for meals and sleep, rest before meals, and suppers before going to bed at night.

There is no trouble about the regular meals in the seminary, and the rest before meals (at least in the Religious Orders) is secured by the examination of conscience and by certain religious duties that are likely to come shortly before meals. It is curiously interesting to learn that, in this as in so many other details, the rules of the old-fashioned Religious Orders are well calculated to foster physical health, though they were made for the encouragement of the spiritual life.

The report from Dartmouth shows that insistence on regular meals, simple food eaten in reasonable quantities, and a lunch before going to bed, very soon brings about a gain in weight. Of the sixty-five freshmen who entered college last year, sixty-one proceeded to gain in weight almost from the beginning, and they have gained on the average nearly six pounds each. Only four either failed to gain or lost weight. Weight is not merely a putting on of flesh because of superabundant diet, but the ductless glands often need to be stimulated with a certain amount of over-nutrition for a prolonged period before the stimulus to real gain in weight will come from them. A few growing young folk need attention for several years to get up to weight and stay there. The health of the students is watched not only during their freshmen year but during the subsequent years; their weight is taken at intervals, and any deviation from the normal is noted. This often enables the physician to give sound advice in the matter of proper eating, for young fellows are sometimes prone

to get all sorts of curious notions with regard to what is and is not good for them to eat.

This is more particularly true of seminarians, for they seem to pick up impressions with regard to health and follow them, though there may be no good authority for them at all. It is not unusual, for instance, to find that young folks acquire an idea that they must not drink during their meals. As a matter of fact, a dry diet is a little harder to digest than one to which a reasonable quantity of fluid is added during the time it is eaten. Unchewed food must not be washed down by gulps of fluid, but the taking of fluid during meals is good for most people. Sometimes young folks acquire prejudices with regard to certain foods. Occasionally, for instance, they will be sure that they cannot digest hog meat of any kind, and above all that they cannot digest smoked hog meat; therefore, bacon and ham are excluded from their dietary. As a matter of fact, these are two of the most digestible meats that we have, and there must be some very good reason for not taking them before they are set down as indigestible in any individual case. When I was a medical student in Vienna, I was very much surprised to learn that boiled ham was the first meat given to typhoid fever patients after their long abstention from meat during the fever; but I was much more surprised to find how well the patients digested it, and how much they liked it.

Sometimes students are inclined to think that they ought to take exercise just before their meals, and some of them will go through a series of gymnastics during the ten or fifteen minutes before they go to table. That has been found to discourage appetite by recent investigations, and it is much better to rest for a while just before meals. Young folks should not go immediately from very hard games to table. There ought to be an interval of ten or fifteen minutes. Tennis players, swimmers, golfers and the like usually take a bath after exercise (or at least a shower), and then after quietly rubbing down and sitting around for a while they go in to their meals. This is much more likely to be good for appetite than if they went straight from physical activity to table.

On the other hand, rest after eating is discouraged by all those who feel that nutrition and good digestion go together. Digestion is not likely to be so effective in the lying position as it is when sitting up or



walking quietly around, though of course there should not be violent exercise immediately after meals. Sleeping, however, seems to make the stomach somewhat sluggish in its work, and often gives a bad taste in the mouth afterwards and a lack of that internal feeling of satisfaction that comes with normal digestive processes.

As to the simple foods necessary for gain in weight, they are not at all the expensive ones. Milk is undoubtedly the most important to put weight on growing young folk. Those who are under-weight should be asked to drink three or four or even more glasses of milk in the day, and should be supplied with milk between meals. A quart of milk is not too much for them to take, and in connection with regular eating it will very soon put weight on them. Even those who are not supposed to be particularly prone to carry weight because of hereditary or personal tendencies, will be benefited. Milk should be given at night with the late supper which is suggested, and which need not consist of more than crackers and milk. Sometimes young folks will eat simple sweet crackers (not the more elaborate kind, but those that are bought in the grocery stores), and thus eat more heartily than would be the case if only ordinary crackers were provided. Sometimes salted crackers tempt appetite much better than sweet crackers, and of course the crackers ought to be crisp as a rule because that makes them ever so much more tasty. I have known young folks begin promptly to gain in weight just as the result of taking a supper at night before going to bed, while eating their meals normally as before.

Among the other things (besides milk) that are very nutritious and yet are very inexpensive, are rice, peas and beans—particularly beans. There is no more nutrition in fresh peas in the spring time than there is in dried peas or beans; and, if these are prepared in the shape of soups or otherwise so as to be tasty, they will prove very valuable in increasing nutrition. The mode of preparation is the principal thing. Dried peas and beans can be prepared so as to be almost inedible; but the same peas and beans can be prepared so as to be very satisfying dishes. Rice in the shape of rice pudding with some milk in it is an extremely valuable dish. Of course, the cereals generally are valuable—oatmeal, cream of wheat and all the other cooked cereals. The dry cereals are not of very much value—that is, those that are sold in packages—unless they are eaten with cream. It is the

cream that gives the value to them. I can readily understand that in a seminary it would be quite impossible to furnish cream for all the students, though good rich milk (when the whole milk is served as is so often the case when the seminary owns its own cows) will make a very valuable dish for those who are thin.

There is an old Irish proverb that a dinner is never complete unless some things are left behind on the dishes. This ought to be a reasonably good working rule in a seminary. Something of nearly everything that has been served ought to be left on the dishes, or very probably the students are not getting enough to eat. Such things as bread and potatoes and the ordinary vegetables ought not to be limited, and the students ought to be given an opportunity to have a second helping. Even with regard to desserts, this should also be the rule. For instance, if little cakes are served, there should not be just one or perhaps two for each student at the table, but there ought to be enough so that, if some of the students want to take one or two more, they are able to do so. This is particularly true for those under-weight. It will be said that sometimes they do not eat cakes at the table but take them away with them; but, if they do, so much the better. The effort is to have them gain in weight, because that will make them more healthy in body and also more vigorous in mind, and they will be better satisfied with their surroundings. I know that a good deal of the students' discontent with the food served is fictitious, but they should be given an opportunity to satisfy themselves pretty well.

Once, at the request of his parents, I saw a seminarian in a distant college where I was going to lecture. His parents feared that he was not well, but I found him in excellent health, and learned that he had gained a good deal in weight. When I inquired how he was getting on, he very frankly confessed that he was getting on very well. When I mentioned that his mother particularly had been rather anxious about him, he said: "Oh yes, I know; and, when I get home at Christmas time, won't father have a joke on me?" He added: "When I came here, I wrote a letter to mother nearly every day, telling her how bad the food was, and how hard it was to get along, and how hungry I used to be. I went on with that for a month, and then I began to notice that my clothes felt tight. I weighed myself, and found that I had gained five pounds. Then I

stopped writing the letters, but I have gone right on gaining in weight. I have gained over ten pounds since September [this was towards the end of November], and, if I keep on, I suppose it will be twelve pounds at least by Christmas. When father sees me, he will have a great laugh at me."

Very often seminarians thrive on the food that they receive, especially because they get out in the air much more than they did in the city, and their nutrition is definitely improved. All the time, they may not enjoy the food very much in the sense that it is not as dainty as they were accustomed to at home. But the best sign that it is doing them good is the fact that they are constantly increasing in weight.

Here then is a preliminary period during which those who are about to enter the priesthood may be brought to good health and to such regular habits of life and eating as will enable them to live out their lives to the normal expectancy of life. Undoubtedly, the old-fashioned seminaries only too frequently gave them a bad start. The present institutions are doing ever so much better, though probably there could be very definite improvement without adding much to the expense either for food or labor in preparing it. Fortunately, in many cases the Sisters have the preparation of the food, and then it can be depended on as a rule to be tasty and properly served. In so far as appetite is concerned, a good deal depends on the serving of food. Table cloths should be neat and clean, china should be attractive, meats and vegetables should be served without any splashing of gravy around or hanging ends of vegetables over the edges of dishes. The looks of things have a good deal to do with appetite. Boys who are careless and splashy and spotty about their place at table should be taken in hand and made to appreciate that they must live so as to fit in with the community life, and therefore must consider the appearance of things for the sake of others.

Since the secular colleges are engaged in taking such care of the health of their students, seminaries should do the same thing. They need the aid of a good sensible physician who is in touch with modern developments as to nutrition and recent physiological research, especially with regard to the health value of raw vegetables and other vitamin-carrying food material. As a rule, their regular physician



will be quite capable of suggesting the conditions that should be put into practice.

It may be said that the seminary is rather a place for the cultivation of the spirit of self-denial than of bodily health, but it is perfectly possible to have the two go together. Those who are up to weight and a little above it, may be permitted or even encouraged to deny themselves in various physical ways, though as a rule in the growing years mortification of the spirit rather than the body should be practised. Those who are as yet below weight should be fed up properly, and should be asked to do their mortifications in other ways than by denying themselves at table. After all, this is a recognized principle in the spiritual life, and has always been very well understood by those who have the training of young men for the priesthood in their hands. It is not luxury nor even over-feeding of simple foodstuffs that is counselled, but the making the young levites as healthy as possible, both for their soul's sake and that of their body, so that their years of service of the Lord may be long in the land.

# FUNDAMENTALS OF CHURCH-BUILDING

BY EDWARD J. WEBER, A.A.I.A.

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## X. Lighting, Heating and Acoustics

### LIGHTING

In the search for atmosphere for the church, artificial lighting must be regarded with due attention. Its influences are subtle, and examples are numerous where church interiors of excellent design have been ruined by too much, insufficient or improperly proportioned lighting, or by poorly placed or bulky lighting fixtures, or by concealed illumination creating strong contrasts of light and shadow which totally ruin the architectural design.

The church should convey the atmosphere of spiritual stimulation to the end that, whether filled to overflowing or having but one worshipper present, it will develop a sublime feeling of communion with the Omniscient, and the lighting has much to do with achieving this end.

The problem of lighting adequately the sanctuary—the holy of holies—so that the altar becomes the cynosure of all eyes, while at the same time allowing sufficient illumination for the nave, requires a great deal of thought. This condition really demands lighting systems separate and distinct.

Let us consider for a moment the lighting problem of ancient times, when the difficulty of focusing attention on the altar was negligible. Even before the dawn of Christianity it was customary in pagan temples, by means of light both natural and artificial, to direct attention to the *cella* or room of the god. In Egyptian temples those portions in the building anterior to the *cella* were dark, and became darker as the worshipper approached the *cella*, which was brilliantly lighted by a clerestory. What we know of the lighting of the Greek temples is only conjecture, for all vestiges of their roofs have been destroyed, and no authentic account of them has come to us. It is the general opinion, however, that the statue of the god or goddess was lighted by day in some manner from above by a clerestory or otherwise.

Turning to the Old Law, it is supposed that, in Solomon's Temple at Jerusalem, the *Debir* (or Holy of Holies) had no windows, and was constantly in darkness. No light passed through the entrance from the *Hekal* (or holy place), for the opening was closed by means of a veil of byssus in violet, purple and scarlet embroidered with cherubim. It is quite true that in the *Debir* light was hardly needed. Thanks to the veil, no one could look into the opening, and furthermore the *Debir* was entered but once a year, and then only by the high-priest.

The *Hekal* had windows on the north and south sides, but these functioned primarily as ventilators to allow the incense to escape; nevertheless, light in small quantities, even though borrowed from the surrounding chambers, must have filtered through. Some authorities state that in the *Debir*, in front of the Holy of Holies, numerous lamps burned both by night and by day.

The early Christian basilicas were well lighted during the day by clerestories, as were the Byzantine churches by windows in the tympani under the arches of the domes and by circlets of windows at the bases of the domes. The heavily vaulted Romanesque churches had sufficient light, though their windows were comparatively small. The Gothic churches gained in glass area over their Romanesque progenitors, but, because of the richly painted glass, they did not gain over them in the amount of daylight illumination.

The problem of focusing attention on the altar in olden days was simple in comparison with today. The faithful had no need of artificial lighting by which to read: the few who could read were mostly of the clergy, who were about the altar or in the choir or sanctuary near the candles. The rank and file of the people in the nave had, therefore, no difficulty in focusing their attention upon the altar, because, except on very rare occasions, lights were to be seen only on the altar or near the choir and sanctuary.

There were no great number of lighting fixtures hanging in the nave. Of electric, gas or oil light they had none, the only exception in the last case being the taper floating in oil. Candles were so expensive that they were reserved strictly for the altars, except when the few lighting fixtures in the place were supplied with candles or tapers in oil on great festivals. Furthermore, the houses of worship were not used at night. Today, it is customary to make the church



function regularly at night for Benediction, Holy Hour, Lenten Services, Forty Hours' Devotion, Missions and so on. For the day services of olden days the candle lights on the altar were sufficient to make it the most brilliant spot in the church.

It is true that in monastic churches, where the monks recited the prayers for the night vigils, a certain amount of artificial light was necessary. I read somewhere that in one Carthusian monastery each candle was so arranged that it served to light the books for three monks.

We read that "there was scarcely a church in ancient times which was not provided with a corona richer or plainer in design according to the wealth or dignity of the foundation" ("Glossary of Ecclesiastical Ornament and Costume," by A. Welby Pugin, p. 84). A corona in this sense means a crown of lights, which was composed sometimes of candles only, or of a combination of candles and lamps (supplied with oil containing a floating taper). These coronas were often triple in design—that is, composed of three rings connected together with handsome chains. The large crown or circlet was generally hung at the bottom, although occasionally the reverse system was used.

We read of coronas containing as many as forty-eight candles and sixteen lamps, although some contained as few as three candles. Symbolism was used to a great extent in the design of the coronas. When three lights were used, it signified the Blessed Trinity; seven implied the Seven Gifts of the Holy Ghost or the Seven Sacraments; if the corona held twelve candles on the ring with one in the center, it signifies our Lord and the Twelve Apostles. The number of candles used on the corona depended upon the solemnity of the feast days. These coronas were occasionally hung in the parish churches before the great rood beam or screen, but most generally they were found in the choir.

There is an account of two great wheels of iron, each containing one hundred candles, which were lighted on the anniversary of the Purification of the Blessed Virgin. We read of one copper circlet about eighteen feet in diameter hanging in the choir of the Cathedral of Rheims, containing twelve lanterns and ninety-six candles. In all probability, the coronas (except perhaps in monastic churches) were not used except on great ecclesiastical festivals. They were, no

doubt, supported by counterbalances to permit their lowering for replenishment, and these weights were placed in the space between the top of the roof and the stone vault of the ceiling.

Thus, it follows that, since candles were used (except perhaps on extraordinary feast days) only on the altars, the conflict between the lighting of the sanctuary and the nave did not exist. Today as in olden times the altar must be forced to stand out in unchallenged splendor.

With regard to the placing of lighting fixtures in the nave, it is best to suspend them either from chains, rods or cables fixed in the ceiling, or from brackets projecting from the walls. They should be hung quite close to the nave walls, and comparatively low, and one should be placed in the center of each bay. This system applies to a church with nave and two side aisles, as well as to a church without aisles. Because the fixture is hung low and in the center of the bay or arch, there will be ample illumination for the aisles. In the event the church to be lighted is cruciform in plan, the fixtures look seemly if carried across the transept on the same line and at the same height with the nave fixtures, thus promoting the lines of the lights in centripetal formation towards the altar. Naturally there will be occasional churches that are exceptions to the above-mentioned general rules, and one of these is the very short narrow church. In such a house of worship, the lights can be placed in a line in the center of the ceiling, provided they are hung high.

The lighting fixtures, to be a success, must perforce be something that not only give light effectively, but also fit in well with the scheme of the architecture and decorations of the building. Since the lighting power of the fixtures is mainly intended for reading, the bulk of the light must be thrown downwards. Comparatively little need be forced upwards for the lighting of the vaults and ceilings, which should be lost in mystery and shadow at all times. Sufficient light for these will be reflected from the walls and floors.

The church is a structure set aside, as far as the laity is concerned, for communing with the Almighty, for seeing, and for hearing. The lighting, therefore, should be just sufficient for the reading of a prayer-book and no more, and this result should be achieved without any glare or with as little as possible.

By indirect lighting is understood a system wherein the building

is lighted by reflection—i. e., the light is thrown against the wall or ceiling, which in turn reflect the light to the surroundings. In this system lighting fixtures to carry the electric light bulbs are not used, but instead the bulbs are placed behind projecting cornices, column caps, ceiling ribs, and so on. That, as already stated, indirect lighting is inadvisable, is proved by the fact that it spoils all the religious character and feeling in the building by lighting up the vaults and ceiling, which should by night as well as by day be lost in semi-obscurity as previously expressed. By excessive illumination of the ceiling, this system has the disadvantage of attracting the attention thither instead of towards the altar. The light should be down near the worshippers to enable them to read with facility. Again, if there are any figure paintings or decorations in the ceiling, the bright lights tend to kill their colors. The exceedingly brilliant contrasts of light and shadow in such a system of lighting give the architecture a restless appearance, and make it look weakened in its supports. The æsthetic appeal of the architecture, which must be kept intact, is destroyed.

Has the reader ever tried to visualize a glorious cathedral, such as Chartres or Seville, lighted up with such a system. No one, I feel sure, would condone such a sacrilege in an ancient masterpiece. But, if it be agreed that it is wrong, bizarre and theatrical to use a lighting system of this sort for such glorious old shrines, why use them in our own new churches in America today, when a great many of them are at least built in the selfsame ancient style? There is a system of indirect lighting wherein the bulbs are placed in concealed positions in exposed fixtures. This system is advisable for use in lighting the sanctuary and the altars, for, as stated previously, the sanctuary must be more brilliantly lighted than the remainder of the edifice. This can be accomplished by grouping several trough lights and placing them back of an ornamental flat plaque bracketed out several inches from the side walls of the sanctuary or the responds of the sanctuary arch. To place rows of reflectors back of the sanctuary arch is not satisfactory, for they make the sidewalls and ceiling of the sanctuary too bright for the altar. Simple lantern types of lighting fixtures with glass sides often work out very effectively. Inside these high-powered bulbs can be placed.

Lighting fixtures can be patterned upon some of the numerous and



beautiful lamps that hang in notable shrines, such as the Church of the Holy Sepulchre at Jerusalem. Also, fixtures inspired by the ancient coronas make ideal fabrications; however, the use of imitation candles in the design must be scrupulously avoided, frosted bulbs set in ornamental receptacles being used in their stead. On the coronas, lamps enclosing high-powered bulbs can be installed in place of the ancient lamps which contained tapers swimming in oil. If a few candles on the coronas or fixtures are desired for decorative purposes, these can be real wax candles, which remain constantly in place for lighting on special feast days only. It is far better to err on the side of having the lighting fixtures too small than to be at fault in the opposite direction, and it is better to have the fixtures too near the wall than too near the center line of the church.

Pulpit lighting is required, but it should be concealed from the congregation and arranged as a soft light shining directly on the speaker. Picture-lighting reflectors should not be placed for the representations of our Lord's Passion and Death (*e.g.*, the Stations of the Cross). This is especially true if they are sculptured representations, for the reflectors light brightly the upper part and dimly the lower part causing an effect which is unhappy to a marked degree. If the lighting fixtures are hung in the nave in the positions above suggested, there will be ample light on the stations without auxiliaries being found necessary.

If it is desired to light a statue in the church, it should never be done from below, but from above the head and a little to one side if possible. When a photographer makes your portrait, he does not direct the light to shine on the lower part of the chin and nose, leaving the top of the head in shadow. It is well to remember that the light of the heavens is from above, and to emulate this position should be our endeavor. The nimbus of a statue should not contain artificial light.

Electric lights should be kept off the altar and reredos. It is contrary to the rubrics to place electric lights in the throne of exposition. The custom of illuminating with electric lights sculptured reliefs on the front of the altar under the *mensa* should also be discontinued. From the direct glare of glowing light filaments all worshippers should be delivered at all times and places in these days of improved lighting systems.

## HEATING

The selection and design of the heating plant for the parish buildings should receive most serious consideration. It is important that this phase of construction be studied from all angles, and that the system and equipment entering into its assembly be selected with a view to merit, safety, and economy of operation. Where conditions are favorable, as many buildings as possible in the parish group should be serviced from a central plant. It is less costly to construct and maintain one plant than to have five or six boilers scattered around the neighborhood, and besides the resultant coal and ash nuisances are concentrated at one point.

Simplicity of design should be striven for, and the number of mechanical devices should be reduced to the minimum in individual buildings. It is preferable to provide suitable boiler rooms, thereby enabling the installation of gravity systems rather than complicating matters by providing limited spaces the levels and characteristics of which are altogether unsuited for the accommodation of the heating plant, and thus necessitating the employment of complicated mechanical equipment. The heating plant should be as nearly centrally located as conditions will permit, and this applies to individual structures as well as to groups. This plan is not always practicable, but the thought should be kept in mind, and applied if at all feasible.

Progress is being made in the heating field as well as in others. Efficiencies are on the incline, and manipulation and control are being bettered continually. These features all reflect themselves in the fuel consumption, and where is there a parish which would not welcome an appreciable reduction in the yearly fuel bills?

One of the most recent innovations in the heating field is the oil burner, and some of these newly installed plants have been working out most satisfactorily.

Competent heating and ventilating engineers are authority for the statement that poor and wasteful heating plants far outnumber the good ones. It has been only in recent years that any serious thought has been given this problem, and where heretofore a so-called plain system sufficed, we are discovering that such systems were not always a model of economy. Many such plants have been tolerated for no other reason but that we knew no better. The original heating plant

consisted of a steam kettle from which a pipe was led to a condensing coil which we named a radiator, and in some of our modern buildings we accept a contrivance which is not very much more advanced. Your architect should be in close touch with competent heating and ventilating engineers who are practising that profession, and who are familiar with the latest known improvements and attainable advantages.

### ACOUSTICS

Formerly, it was considered almost hopeless to try to determine in advance whether or not a contemplated building would be acoustically satisfactory when completed, but progress has been made within the last fifteen or twenty years to such an extent that acoustics can now be fairly well determined beforehand. The installing of wires and sounding boards was at a no very distant date the sole refuge of the pastor who had faulty acoustics in his church, but today we are compelled to admit that, while the second method will still help to some extent, the first practice improved acoustics only in the imagination. Churches are being built today very substantially, and fire, rat and vermin proof, and we are getting away from sound-absorbing materials.

Many a congregation graduates from the old church—a small frame one, built of soft materials and soft plastered—to a large church of brick and concrete covered throughout the interior with cement plaster. Hard tile floors take the place of wooden ones covered with carpet. If the proper precautions are not taken, it is a foregone conclusion that the new church will be acoustically not as satisfactory as the old.

In a room having perfect acoustics a sound is heard in all parts of the room without echoes or exaggerations, and it then speedily succumbs so as to make way for other new sounds to follow it. The shape of the room, the size of the room, and the amount of sound-absorbing material in the room are the factors that determine its acoustics, but the last feature is the most important of the three.

Since nearly every Catholic church is in the form of a long nave with or without a transept, we need in general have little worry about the shapes of the plans, as acoustic difficulties are encountered chiefly with curved auditoriums. When a dome ceiling is used over a cross-



ing, curved surfaces are encountered and these require attention. Shapes of ceilings like those in open timber roofs with exposed trusses generally give no reverberation, and the same can be said of a flat ceiling or a half barrel vaulted one. Curved ceilings are less apt to inaugurate troublesome echoes than curved walls. From the standpoint of acoustics, one source of great assistance in our churches is the fact that they are generally more than two-thirds filled with people for most of the various services. Acousticians when they calculate the amount of sound-absorbent material required for a given building figure the building containing an audience of one-third capacity, but we Catholics can figure fairly confidently on two-thirds capacity. Any priest knows that it is easier for him to talk in a church when it is filled with people.

By installing sufficient sound-absorbing materials, faulty acoustics can be corrected in most cases. Coffered barrel vaults can have their panels filled with sound absorbing hair felt, covered with a cloth membrane placed one inch in front of the felt to allow an air space. Except in spaces like small coffers and panels in ceilings, it is inadvisable to use felt and membrane, and this is especially true on wide curved surfaces, such as are found in domes and vaulted ceilings and on side walls of great expanse. The cloth membrane bags and sags, and looks very ugly. Decorators complain that they cannot paint upon it, and it is only too true that money spent for expensive murals and decorations on this material is literally thrown away. In such places it is far better to install some of the excellent porous acoustic plaster which is now on the market.

For Gothic masonry vaulted churches, porous absorbent acoustic tiles are used, and even piers and walls can be faced with these, approximating the effect of an all-stone church. Barrel vaults and domes of the Byzantine and Romanesque churches can also be made with these acoustic tiles.

The arches and pillars and piers of churches with side aisles, whether or not they contain seats, do much to forward good acoustics.

If openings or recesses covered with grilles are placed in the walls, and backed up by sound-absorbing felt, echoes can be reduced. Beams and arches projecting below the ceiling are a material aid to good acoustics. If the front of the church is on a very noisy street,

it might be advisable to eliminate the front doors of the narthex, and have entrances only at the end or ends of the narthex. Another method is to make the narthex quiet by the use of plenty of sound-absorbing materials, and by keeping the central narthex door closed as much as possible.

If the church is very large, the introduction of the modern amplifiers on the pulpit can accomplish a great deal toward carrying the preacher's voice to the far corners of the church. Sound rises. If you are on top of the mountain, it is not difficult for you to hear the bleat in the meadow below, but, shout as you may, no one in the valley will hear you. Thus, it is readily seen why sounding boards in very large or domed churches are found necessary over pulpits.

Tapestries hung on the walls, draperies on the windows, flags hung like trophies as in some well-known European chapels, upholstered seats and kneelers in the pews and similar furnishings (while perhaps not all appropriate for use in Catholic churches) might well be mentioned as aids toward solving acoustical troubles.\*

\*The next article of this series will deal with Rectories.

# PRACTICAL ASCETICAL NOTES FOR PRIESTS

By J. BRUNEAU, S.S., D.D.

## X. The Spirit of Penitence

We have seen how very strongly Father Olier speaks of abnegation and mortification. He believes he has made his point so well that he boldly asks, apparently without any fear of contradiction: "Must we not deny the old Adam that is all immersed in sins? Must he not be crucified since he brought us daily to sin? Must he not be mortified since he attempts all the time to throw us into the abyss?"<sup>1</sup>

His language becomes still stronger when he speaks of penitence as distinct from mortification.<sup>2</sup> Of all the Christian virtues humility is the most efficacious in putting to death the old man within us. But it is also the most indispensable in fostering the spirit of penitence. Penitence implies sorrow for our sins—consequently, the acknowledgment that we are sinners, which means humility. "When a man wishes really to humble himself," Father Olier would say in his practical and virile way, "he is not satisfied with accusing himself in general terms, but mentions some particular fault of which he is habitually guilty. To call himself a miserable, grievous sinner, is quite compatible with a desire of praise, and may very well conceal a subtle pride." It would be self-deception, if we were not to acknowledge ourselves sinners. So, in the morning prayers he directs seminarians and priests to adore our Lord thus: "Eternal Word, I adore Thee as my Redeemer, who, equal to Thy Father didst make Thyself like us in the womb of Thy Mother, taking upon Thyself the form of a slave, living in poverty and dying with ignominy in order to teach us to live as penitents, to die as criminals fully resigned to the sentence of death."<sup>3</sup> And at night prayers: "I adore Thee,

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<sup>1</sup> "Annon abnegandus vetus homo noster qui totus est in peccatis? Annon crucifigendus qui nos quotidie hucusque mersit in peccatum? Annon mortificandus qui nos item jugiter pellere nititur in barathrum?" (*"Pietas Seminarii,"* cap. xvi).

<sup>2</sup> "Quotidie gemat societas sub onere carnis: nullo die temperet a lacrymis, quæ nunquam cessat a peccatis. Deceptam se credat, si se peccatricem non agnoscat: septies in die cadens et non toties resurgens. Hoc a Deo enixe petat ut quotidie possit deflere peccata et nunquam oblita suæ sortis, omnes actus suos et cuncta exercitia sua spiritu pœnitentiæ condire" (*"Pietas Seminarii,"* cap. xvii).

<sup>3</sup> "Manual of Piety," p. 46.



O Jesus my Savior, and appear before Thee as a criminal who trembles in the presence of his judge. Grant me Thy heavenly light to know my sins, as I should wish at the hour of my death to have known them; make me look upon them with the horror and confusion which they deserve, and grant me the grace to avoid the rigors of Thy judgment by a timely repentance. . . . I abandon myself to Thee, O Jesus, whose penance alone is capable of satisfying for the sins of the world.”<sup>4</sup>

This is strong language indeed, and no one will accuse him ofedulcorated spirituality. But it is based on facts. Humility is truth: we are humble when we have light enough to know our place (*humi*, that is, *in the dust* at the feet of our Creator), when we have sense enough to love our place, and strength enough to take our place. It is a fact that we have sinned: “*Tibi soli peccavi . . . peccatum meum contra me est semper.*” We have to acknowledge it. Not to do so would be self-deception. But we must go farther. We must be sorry for it; we must keep in our soul an abiding sorrow for sin as Cardinal Manning advises; we must expiate it.

This being a supernatural disposition, we must ask for it—ask fervently, ask constantly: “*Hoc a Deo enixe petat ut quotidie possit deflere peccata.*” And what is most salutary and most difficult: we must SEASON (as with salt that bites and burns) all our acts, all our exercises, with that spirit of penance: “*omnes actus suos et cuncta exercitia sua spiritu pœnitentiæ CONDIRE.*” A very striking expression in every sense of the word!

A confessor is very powerful for the sanctification of souls if he does penance for his penitents. We must indeed knock at the door of the Tabernacle to obtain grace and repentance for them, but we should not be afraid to strike a blow at our our own selves. Neglect and tepidity arise so easily in our way of dealing with them. Their lukewarmness, their faults, their infidelities are perhaps imputable to our lack of fervor and lack of mortification. The more reason to atone for their sins: “*Ab alienis parce servo tuo!*”

But more than definite acts of penance, Father Olier requires the constant spirit of penitence: “*spiritu pœnitentiæ omnes actus condire.*” This is not doing away with joy. Father Olier goes on to

<sup>4</sup> *Ibid.*, pp. 62, 64.

say that we must find our greatest joy (*gaudens summopere*) in work of the humblest and most painful and most disdained kind (*in ærumnoso, paupere, et contemptibili labore*).<sup>5</sup> This, of course, is possible only if we gaze with love at the divine Master who invites us (*Si quis vult venire post me abneget semetipsum et tollat crucem suam quotidie et sequatur me*).

As repetition is essential to beget habits, Father Olier very practically<sup>6</sup> insists that we should place ourselves in the proper dispositions of penitence very often during the day—at the beginning of our prayers and most important actions—somewhat as the priest says the *Confiteor* at the foot of the altar (filling his soul with the spirit of penance before starting the *ACTIO par excellence*), or strikes his breast at the *Nobis quoque peccatoribus* and at the *Domine, non sum dignus*, before taking Holy Communion.

Penitence should not only burst forth in affections, but also lead us to privations. In its affective side, it becomes love of suffering. Inasmuch as it tends to privations, it calls on poverty for the intended work of reparation and expiation.<sup>7</sup>

<sup>5</sup> "Tandem velut quædam Christi Victima, Sanctissimam Crucem quasi aram gratissimam aspiciet, super quam adolere sacrificium quotidie contendet, sive viriliter pro Christo certans contra mundum, carnem aut dæmonem, sive Christum ipsum verbo et exemplo semper annuntians, gaudens summopere in ærumnoso, paupere et contemptibili labore, nunquam oblita tanti præcepti: qui vult venire post me, abneget semetipsum, tollat crucem suam et sequatur me."

<sup>6</sup> "Ideoque clerici, sæpius in die potissimumque mane et in exordio cujusque operis et sermonis, abnegationem sui ipsius coram Deo profitebuntur, et se Christo Domino interius degenti fiducialiter tradent, ut sibi ipsis mortui, soli Deo viventes ac laborantes in Christo et per Christum et cum Christo placere valeant" ("Pietaſ Seminarii," cap. xix).

<sup>7</sup> Should not the following extract from Bishop Hedley's "Retreat" on suffering in Christ's life become a classic in English literature and a norm in Christian spirituality: "We cannot, then, make too much of the stupendous fact that Christ suffered—and suffered all His life in every variety of pain and anguish beyond what it was possible for mere mortal men to suffer. Suffering, in the exercise of her divine and austere mission, was waiting for Him when He set His foot upon the earth. She stood beside the crib at Bethlehem, and accompanied Him in the wanderings of His infancy. She dwelt within the walls of the holy house, cherished by Jesus, Mary and Joseph. When He went forth upon His Father's business, she trod the ways of Judea and Galilee by His side, and led Him by the hand to toil, to contempt, to ingratitude, to cold and hunger and watching. She caused Him to feel the sorrows of His Mother. She let Him taste the bitterness of being disowned by the high and by the lowly, rejected by His own people, distrusted by the little children. She wrung from Him in the garden that cry of anguish prophesied long before: 'Save me, O God, for the waters have broken in, even upon my soul!' (Ps. lxxviii. 1). She beckoned Him to the pretorium and to the mockery and horror of the crowning with thorns. She laid the Cross upon His bleeding shoulders, and went before Him on the road to Calvary. Then she stood still on the mountain of myrrh and the hill of frankincense, where bitterness was to be supreme and sacrifice was to go up to the heavens; she stood still, and pointed to the Cross and the nails; and He said, 'Behold, I come!' And when the Cross had been lifted up, suffering for yet

The poverty of our great Victim of expiation, Christ our Lord, was His inseparable companion during His mortal life, from Bethlehem where He was born in a stable—not in His Mother's home—to Golgotha where He died on the highway, crucified, naked, to be buried in another man's tomb. But it was more striking in the days of His sacred Infancy. Father Faber has a beautiful page on the poverty of Christ in the chapter, "Calvary Before the Time," of his book "Bethlehem":

"Poverty has been called by some a sister of Christ, by others His bride. . . . It was, no doubt, one of the penances of His predilection. It would seem as if the circumstances of His Infancy had been providentially contrived with a view to bringing in as many of the instances of poverty as were possible without seeming to be unnatural. From Nazareth to Bethlehem, from Bethlehem over the wilderness to Egypt, from Egypt to Nazareth again, and from Nazareth to Jerusalem for the three days during which He begged His bread, the biography of His Childhood spreads itself like an ample net to entangle in its wide folds more and more of the varieties and pressures of His beloved poverty."<sup>8</sup>

This theme has also been powerfully expressed by Bishop Hedley: "The Sacred Heart of Jesus did not require the discipline of poverty. In it there was no attachment to the things of earth: it was detached, pure, and absolutely spiritual. We might have expected in our Lord's chosen home modesty, moderation, sobriety—all this for good example's sake; but instead of that, poverty—real want, insufficient food, comfortless lodging—was what He chose. Many a time, as a child, was there nothing for Him to eat! Many a time He had to suffer shame when asking for the wages of toil. Many a time was His toil and the toil of Joseph and Mary long and severe. Hard was their bed, short their sleep, rough their living; and with all this they had to endure the contempt or the pity which exterior bad luck always brings with it."<sup>9</sup>

No less in view of penance than of apostolate, Cardinal Vaughan makes this recommendation to the young priest: "God desires to make use of Apostolic disinterestedness to disintegrate these evil

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three hours, lingered in the silence of the darkness; for yet three hours—and then her mission was at an end; and, as when a dark cloud breaks and the rains stream upon the earth, suffering since that day has fallen upon men and women in every age and over all the world, and every drop has been full of the fragrance of the Cross" ("Retreat," p. 165-166).

<sup>8</sup> "Bethlehem," pp. 327-328. Cfr. Bossuet, "First Sermon for Good Friday," part I.

<sup>9</sup> "Retreat," p. 140.



influences that the world opposes to His designs of mercy. This is not a case of *similia similibus*, but of *contraria contrariis curantur*. . . . Many posts are so ill, that the priest sent to them must lead a life of very real apostolic poverty, such as is not exceeded in the strictest religious orders. The young priest must prepare himself for this . . . by realizing in his own mind the apostolic principles upon which he must be prepared to live.”<sup>10</sup>

A superficial perusal of the fascinating book from the pen of the famous writer, Henri Bordeaux, “La Misère du Clergé Français,” would show what ample opportunity, to say the least, French priests have for doing penance by the practice of real, pinching poverty, and how indeed they need an inexhaustible fund of cheerfulness and courage to bear such a life as is their lot in very many parishes. It is simply poignant, but I do not insist, for they would resent being pitied.

The history of the American Church is also filled with cheerful professions of faith in the value of poverty. Father J. L. Anvers<sup>11</sup> has indeed recently pointed out how many of the truly great men in our Catholic history loved poverty and were poor of their own free choice. He limits himself to two instances, although he could have cited dozens—Benedict Joseph Flaget, first Bishop of Bardstown, and Bernard McQuaid, first Bishop of Rochester. Bishop Flaget “was so poor that, after his consecration in Baltimore, he found he had not enough money to pay for his journey to his episcopal see in Kentucky; and when the venerable Archbishop (Carroll) informed him that he, too, was unable to assist him, it was no longer possible to keep his indigency a secret. . . . By a private subscription the necessary amount was quickly collected” (Guilday, “The Life and Times of John Carroll,” p. 600). A single incident discloses the love of poverty which characterized the first Bishop of Rochester. “Taunted with his poverty by a member of an angry mob, Bishop McQuaid confessed: ‘Well, I was poor, and I am poor. And well do I remember, my friends, in the first year of my priesthood I promised Almighty God that no year of my life should ever find me the owner of \$25 beyond my clothes and books, and I can thank God that I did not break my promise during my twenty years of priest-

<sup>10</sup> “The Young Priest,” pp. 328-329.

<sup>11</sup> *The Acolyte*, May 21.

hood' ” (Zwierlein, “Life and Letters of Bishop McQuaid,” vol. I, p. 298).

Is not this exactly the spirit expressed in the following passage from Father Olier's life: “All the great works which God has specially blessed, and which were destined to have extraordinary results, have at their beginning been encompassed with difficulties and trials; and of these poverty has invariably been among the principal. The Christian Church itself was founded by poor men; and poverty, including the apparent absence of all material resources, has marked the rise and early life of all the grand monastic Orders. It pleased the Divine Majesty, therefore, that the institution which M. Olier was deputed to establish should be begun under similar circumstances.”<sup>12</sup> The experience of Bishop Flaget, quoted above, shows that it was not different in this country one hundred and fifty years after the work had been “begun.”

No better conclusion to this paper on the spirit of penitence could be found than the prayer of the Liturgy in the Office of St. Aloysius, the tercentenary of whose canonization we celebrate this year. It is an excellent spiritual bouquet: “*Cœlestium donorum distributor Deus, qui in angelico juvene Aloysio miram vitæ innocentiam paricum pœnitentia sociasti: ejus meritis et precibus concede, ut innocentem non secuti pœnitentem imitemur.*”

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<sup>12</sup> “Life of M. Olier,” p. 423.

# PROBLEMS OF THE RURAL CHURCH

By WILLIAM SCHAEFERS

## The Priest and Politics

### I

If Father Smith is interested in politics, going so far as to drop a political barrage now and then from the pulpit, his enemies will say of him: "Father Smith has no business talking politics, let him preach the Gospel." Meanwhile his friends will say of him: "Father Smith is a real leader. He is priest and citizen." But, if Father Smith takes no interest in politics, and is politically active (or talkative) neither at his parochial desk nor in the pulpit, then his enemies will say of him: "Father Smith isn't the leader that he ought to be. He is too Catholic. He isn't public-spirited enough for us." And his friends will say: "Father Smith is a genuine priest. He preaches only Christ. He does not inject politics into his life's work."

### II

What should Father Smith do? These are days when the Church and her ministers are condemned, on the one side, by those who find serious fault with a "Church too deeply in politics," while, on the other side, the condemnation is made that "the Church and priests are not energetic enough politically, and not sufficiently broadminded in these times for the good of the parish-standing in the community." In other words, we are criticized because we either mix up too much or not enough in the political affairs (judged important) of the country or local community. This seems to mean that the Catholic public looks for us to strike a "happy medium" in political activities.

Do Catholics get any satisfaction in knowing that Protestant ministers are very active, privately and in the pulpit, in politics? Some do. Such ministers are hailed by our too public-minded Catholics as samples of what the priest ought to be politically. They ask: "Are not the results of elections of importance to the Church? Will not the quality of the personnel of the incoming political group, destined for a period to control national or local affairs, have something to say



as to whether bigotry will grow or decay?" In other words, we are reminded that the changes in the political fortunes of the country, state, or community, may result, and often do result, in either good or evil for the Church. We are told that especially is there danger in the smaller communities where the Catholics are numerically in the minority; that here local politics, community eruptions, designs, and counter-attacks, have an unfortunate way of fomenting class or creed hatred to the extent of causing mischief to the local parish and pastor. Therefore, exclaim many Catholics, let the pastor take an active interest in politics. His active interest and the power of his personal influence in the community will all be for the good of the Church and parish. The preachers act accordingly, are well thought of in the community, and, as a result, are frequently able to increase the power of their parishes for good in the community by increasing the public esteem for them.

But God forbid that we should ever be urged to copy the preachers! What Catholics forget is that preachers seize politics as a life-saving topic for pulpit oratory. They preach no Gospel, no Sacraments, no Decalogue. They hunger for material for sermons. Thus, as each successive political tidal wave goes sweeping over the country, bringing "issues" before the people, the preachers revel in an abundance of sermon material. Moreover, as suits them, they are given periodical opportunities to pose as champions for a "cause." In truth, then, the activity of preachers in political affairs is determined more by a hope for a gain in "social standing and civic influence"—and, remember, social standing is everything in the Protestant ministry—rather than by a zeal that seeks religious improvements. Preachers are public men. But the priest is "another Christ." He may not be active in politics save for the purpose of furthering the spread of the Gospel. But can one accelerate the spread of the Gospel through politics? The priest may have no other motive in view, such as defeating a personal enemy or increasing his reputation as a "hail fellow and well met." For he is preëminently a preacher of the Gospel, a dispenser of the Sacraments, a physician of souls. The Church is balloting for the Kingdom of God. Politics do not fit in with the scheme of things as outlined by the Master. Religion and politics are as far apart as is Heaven higher than a gubernatorial chair.

## III

It is difficult to satisfy the Catholic modern man. He asks: "Has not the time come for the Church to further the spread of the Gospel—her divine Mission—through the agency of politics? Or, more precisely still, considering the trend of the times, is not the time approaching when, in order to be able to preach the Gospel at all, the Church will have to turn to political power?"

Even certain portions of the Catholic press declare that, sooner or later, the Church, if it is to continue in freedom, must wield a political power. This being so, the Church must concern herself actively in politics. She must prepare to defend herself through the ballot; she must increase, or retain, her liberty to instruct through political favors. But how, they ask, can all this be accomplished unless the priests, twenty thousand strong, leaders of the Catholic masses that total a twenty million population, become politically active? To be effective, it is argued, the sacerdotal influence in the world of politics must be exercised in the pulpit; as an individual, the priest can exert but little influence in his private life; but, place him in the pulpit, there to expound what is expedient and to urge congregations to organize and mobilize their votes—in this wise, and from that position, the priest becomes a power in politics. They say: "The priests of America, preaching the political needs of the day to twenty millions of Catholics from twenty thousand pulpits, will establish a political 'bloc' that every administration must recognize. Give us this system, and the dangers coming from bigoted political circles will be appreciably lessened."

## IV

What seems to be the opinion of the average priest is this matter? Perhaps, it would shock many of the laity to know that the majority of priests detest politics, especially in the pulpit. Just before election times, candidates for office have a habit of visiting the pastor. They want his support. They ask that "he do all he can" in their favor, hinting that his political conviction (in favor of the candidate, of course), when advertised from the pulpit, "will help immensely." Why shouldn't he do so? It is known that a priest's plea from the pulpit amounts to something.

Priests are wearied with these "approaches." Comparatively few will trouble themselves to make the announcement. Why is this? Doesn't the pastor want to bother about it? Candidates come highly recommended, their election to office would help matters all around. Yet—the pulpit-support of the pastor is lost.

Now, say what you will, the fact is priests as a class care very little about politics. They may converse about the political times, but their activity stops there. What is their attitude? Their conviction is that the Hierarchy will be able to accomplish all that is necessary; that the dangers to the future of the Church coming from hostile political camps have been greatly exaggerated, and, finally, there are the millions of Catholic votes. Politically, the sacerdotal mind is not worried. Is the priest to be condemned for his attitude?

## V

The priest is a minister of God. His work is essentially of a highly spiritual character. That granted, is he to be criticized because he is not a man of the "go-getter" type, politically?

Have the Catholic people no duty? What are the circumstances? True, when Catholics are aroused because of some proposed legislative measure that either directly or indirectly endangers the free progress of their religious worship, they are branded as the chief Philistines of the times. It is easy to draw an indictment of an organized Catholic ballot. It is frequently done. Some hot-headed politicians condemn it as a ballot long past the meridian of a broad-minded maturity.

But there is another side to the picture. The best minds in the country flail such indictments; in many quarters, efforts are made to stop the crusade against the Catholic ballot. We know that antagonism to the Catholic ballot comes from an exaggerated Protestant fear of our future strength. Protestantism in America is fighting for its existence. It has lost the battle in the theological arena. It takes the offensive, periodically, against its ancient opponent by endeavoring to halt its free, untrammelled progress through the ballot—adverse legislation. This means that, in the Protestant field, the ballot assumes a new rôle for which it was never originally intended. It is made an instrument of unlawful attack—that is to say, the Protestant ballot has fallen from its first estate of dignity. But,



will the Protestant Church succeed at our expense in better entrenching itself through the power of the ballot? Hardly; at least, not for long. Nothing can stop the disintegration that is going on within the Protestant Churches. Political circles may be drenched with denominational emotions. But, when it is realized that Protestantism cannot for long be sustained through political favors, things will get back to normalcy.

But should this, unfortunately, never happen—if the Church is going to be more and more oppressed by a system of politics that has a double purpose in view, presumably, to better the nation politically, and to bolster the Protestant Church through legislation intended to cripple its opponent—what then? Will a little optimism hurt? Continued antagonism will do more to mobilize the Catholic vote than all the clerical tongues could achieve in a decade of constant preaching on the subject. If and when that period may have arrived, the historian will write: the Catholic, in his attitude of concern, had to devise an agency for the protection of his religious rights. He found it in the organized vote of his brethren.

## VI

Times may look menacing to some. But there is no reason for them to be unduly alarmed. At any rate, the pastor should be left out of it, at least for the present. He has been, of late, too frequently criticized for his lack of political activity. In this matter, it were best to leave him in peace. By all means, let him preach in the pulpit as he would like to preach. His task there, if fervently discharged, is enough. He must preach Christ. Privately, you may expect every pastor to show some interest in politics. But to advance the opinion that our congregations are in need to-day of authoritative utterances on the politics of the day, and that the pastors should ascend the pulpit to make those authoritative utterances—that is asking rather much. Christ, His life, our Redemption and Salvation, is the business of the Catholic pulpit.

# LAW OF THE CODE ON DIVINE WORSHIP

By STANISLAUS WOYWOD, O.F.M., LL.B.

## The Nature and Obligation of Oaths

The chapter of the Code "*De iureiurando*" is the last of the subjects dealt with under the general heading of Divine Cult (Book III, part III). An oath is undoubtedly an act of worship of God, and has been recognized as such both in the Old and the New Testament. The Code of Canon Law legislates as follows concerning an oath:

An oath by which is meant an invocation of the divine name in witness of the truth (of one's statement, affirmation or denial, sincerity of one's promise, etc.), may not be pronounced except with truth, discretion and justice. An oath which the canons (of the Code) demand or permit, cannot validly be taken by proxy (Canon 1316).

In the description of the nature of an oath the Code makes the invocation of the divine name an essential element of an oath. The divine name stands for the Supreme Being, the one God in the three divine Persons. The oaths taken in the civil courts usually end with the invocation of God in the form, "So help me God." In the ecclesiastical courts Cardinals, bishops and priests take the oath standing, holding the right hand on their breast; all others kneel and touch the holy gospels while reciting the formula of the oath. At the end comes the invocation of God in the words, "So help me God"; if others than Cardinals, bishops or priests take the oath they add: "and these His holy gospels."

Part of Canon 1316 is taken from the Prophet Jeremias, who says (iv. 2): "Thou shalt swear: As the Lord liveth, in truth, and in judgment, and in justice: and the gentiles shall bless Him, and shall praise Him." An oath taken with truth and discretion and justice honors God, strengthens confidence in the word of fellow-man, and helps to settle disputes in the name of the common Father of mankind. Among believers in God the oath has always been regarded with the greatest respect, because they rightly think that one who believes in God would not be so bold and blasphemous as to invoke God as a witness to a deliberate lie—the God who has said that He

detests a lying tongue, the God who cannot be mocked with impunity. It is believed, therefore, that a person who has respect for God would fear the vengeance of God, either in this life or certainly in the next, and would thus be deterred from calling God to witness a deliberate lie. If, however, a person does not believe in God—and there are unfortunately many who do not believe—his oath means nothing to him, and does not give his fellow-men any greater assurance of the truth and sincerity of his statement than any ordinary assertion. In the civil law of the various states of the United States, the option is frequently given either to take an oath or make a simple affirmation. If the law were to refuse to admit persons as witnesses unless they believe in God and take an oath, they might pretend that they believe in God, and it would be practically impossible in most cases to prove that they do not believe in God.

Canon Law does not permit the taking of an oath through a substitute. That rule is an exception from the general principle of Canon Law that one may do through another all things which one has a right to do oneself. The exercise of one's rights through a substitute is permitted except in matters wherein the law demands personal action. Though it is the general rule that nobody can take an oath for another person, the procedure in the Process of Beatification requires the postulator to take the "*iuramentum calumniæ*," not only in his own name, but also in the name of the person who constituted him postulator in the particular cause.

As an oath is to be taken with discretion, it should be taken only in matters of importance, not in trivial affairs. An obligation to take an oath exists whenever the legitimate ecclesiastical or civil authorities demand an oath in matters subject to their respective jurisdiction. Just as it is blasphemous to call God as witness to a lie, so it is blasphemy to call Him a witness to an injustice towards the neighbor or a witness to an evil promise, deed, etc.

#### OBLIGATION OF PROMISSORY OATH

A person who freely takes an oath to do something is held by a special obligation of the virtue of religion to fulfill what he promised under oath.

An oath extorted by violence or grave fear is valid, but it may be released by the ecclesiastical superior.



An oath made without violence or deceit by which one renounced some private good or favor granted to him by law, must be kept whenever it does not entail danger to one's eternal salvation (Canon 1317).

A promise under oath to perform or refrain from an act, is called a promissory oath. It is essential to the validity of a promissory oath that one promise to do or refrain from doing things which one may licitly do or abstain from doing, for an oath cannot be taken in confirmation of anything illicit. If, however, the thing promised is licit, though the promise was not freely made but extorted by violence or threats of violence, the Code states that the oath is valid, but permits the ecclesiastical superior to release from the obligation of such an oath. A vow extorted unjustly by fear is declared invalid in Canon 1307, § 3. The same difference between oaths and vows extorted by violence and fear existed also in the old Canon Law. It is difficult to understand why an oath made through violence or grave fear caused by threats of another person should be valid, while a vow made under the same circumstances is invalid. Reiffenstuel tries to explain the difference ("*Jus Can. Universum*," I, tit. 40, n. 59) by saying that, because oaths frequently are employed in human affairs, the Church did not invalidate an oath made under violence or threats lest fear be alleged to avoid the obligation of an oath or be an incentive to swear falsely under the pretext of fear. If one has really been forced into taking an oath, one must prove that one was forced, and then one can be absolved from the oath. In vows there is not the same danger, since vows are not taken as frequently as oaths. Thus, Reiffenstuel and others. That manner of reasoning is not convincing. It does not seem probable that God would enforce with His authority either a vow or an oath which was not taken freely but extorted by the malice of man. If our human sense of justice and fairness revolts against claiming any rights from a promise made to us through the violence or threats of another, we rightly hold that God would not want to enforce a vow or an oath extorted by the malice of others. That the Church demands in vows and oaths which come before her court that the person prove that they were made under duress, is absolutely necessary, for otherwise unscrupulous persons might attempt to avoid their sacred obligations

by pretending that they did not assume the obligations of their own free will.

Canon 1317, § 3, speaks of a special kind of oath by which one renounces some right or favor which the law gives one as an individual and for one's own private comfort. Though no person subject to a law can by his private authority change the law or make any promise or agreement contrary to the law, the Church nevertheless permits a person to sacrifice his own private rights given him by law, and, if he confirms the cession of some such right by oath, he is bound by the oath unless circumstances arise in which the sacrifice of his right becomes a danger to his spiritual welfare. For example, if a young man (or woman) should promise upon oath to live with his (or her) mother and never get married while she lives, or if a husband should promise his wife on her death-bed never to marry again, such promises contain a sacrifice of a right given by law, and are valid; but they cease to be binding if through circumstances it developed that the one who made the promise under oath could not without danger to his soul continue in a life of continency. The Code states that one may in this manner sacrifice a *private* good or favor granted to one by law, because the favors and concession given by law to an individual for the benefit of the public cannot be renounced by private authority, as is evident, because in that case the concession is not given to his person exclusively, but is given to both himself and the public, and without the consent of the public he could not sacrifice public rights together with his.

#### RELATION OF PROMISSORY OATH TO THE OBJECT OF PROMISE

A promissory oath shares the nature and condition of the act to which the oath is added. If an act which involves directly the damage of others, or prejudices the common weal, or eternal salvation, is confirmed by an oath, the act does not thereby become valid (Canon 1318).

Canon 1318 is based on the Rule of Law: *Accessorium naturam sequi congruit principalis* (*Regulæ Iuris* in 6°, reg. 42). The oath is considered accessory to a promise, agreement, etc. If, therefore, a promise or an agreement is confirmed by oath, but that promise or agreement is invalid, the oath likewise is invalid. If the promise or agreement is illicit, the oath is invalid, because an oath cannot be

made to confirm something illicit according to the old *Corpus Iuris*, which states "cum iuramentum iniquitatis vinculum non existat" (*Liber Sextus*, cap. 1 *de consuetudine*, tit. 4, lib. I). Since an oath shares the nature and condition of the act which is promised under oath, all the circumstances and conditions which are necessary to make the promise or agreement binding, and all circumstances and conditions which make them invalid or illicit, have to be considered to determine whether a promissory oath is binding or invalid.

Canon 1318, furthermore, states that an oath which directly causes loss or harm to others, or is injurious to the public welfare, or harms the welfare of the soul, cannot ratify these unlawful acts. These points may arise in connection with the oath demanded of citizens to obey and respect the laws of their country. Among the many laws of a country there may be some that unjustly infringe on private rights, or which are injurious to the common welfare, or are incompatible with the obligations of conscience. The oath cannot confirm illicit or invalid laws, and is, therefore, binding only in reference to just laws. Besides, the laws which are injurious to the public welfare or contrary to the obligations of the divine law, are not laws but merely aggressions of the civil power, for no authority can command things that are illicit. If the civil power meddles with affairs that Christ committed to His Church, it acts without jurisdiction, and its laws on those matters are of their nature null and void. When a citizen takes the oath to uphold the constitution and laws of his country, it is understood that he takes it concerning those laws which licitly forbid or order things; even if he wished, he could not take a binding oath to obey any other laws.

#### CESSATION OF OBLIGATION OF PROMISSORY OATH

The obligation assumed by a promissory oath ceases:

- (1) if the person in whose favor the promissory oath was made releases one from the promise;
- (2) if the object promised has changed substantially, or if through changed circumstances the object of the promise becomes either sinful or entirely a matter of indifference, or, finally, if the object of the promise turns into an impediment of a higher good;
- (3) if the final purpose or the condition under which perhaps the oath was made ceases;



(4) if the oath is annulled, dispensed, commuted, according to the rule of Canon 1320 (Canon 1319).

As to the first reason for cessation of a promissory oath, it may be remarked that the Code speaks of promissory oaths only, because in the other oaths in which one affirms or denies something under oath there is no occasion to speak of a release of the obligation of the oath. If perjury is committed, there may be question of the release from the penalty. For perjury committed out of court, the Ordinary is to punish the delinquent with whatever penalty he thinks appropriate according to the circumstances of each case (cfr. Canon 2323). If one perjures himself in an ecclesiastical trial, the judge is ordered to punish a lay person with personal interdict and a cleric with suspension (cfr. Canon 1743, § 3). The judge who imposed the penalty cannot release from it (cfr. Canon 2236, § 3), but the local Ordinary can absolve from the penalty, since the Code does not reserve it to the Holy See. Release from the obligation of a promise made to another under oath can be granted by the person to whom the promise was made because of the above-mentioned rule of the Code that the oath is considered accessory to a promise, and, if the obligation of the promise ceases by the sacrifice of the right of the promisee to demand what was promised him, the obligation of the oath also ceases.

The second reason for the cessation of the obligation of an oath is substantial change of the object promised. By a substantial change of the object is meant not only a real change of the substance, but also every important change by which the object of the promise becomes, morally speaking, different from the object promised. The reason is that a notable change in the object promised would excuse one from keeping a promise, and, since the oath follows the nature and condition of the promise, an excuse from keeping a promise excuses also from the oath attached to the promise. Furthermore, the Code states that, if supervening circumstances make the object of the promise either sinful or entirely indifferent, the obligation of promise and oath ceases. The reason for this is evident. Finally, if the object of the promise becomes a hindrance to something greater or better (*maius bonum*), the promise and oath cease. The promise of perpetual service in the missions made by clerics with the sanction of the Holy See in certain missionary colleges or semi-

naries precludes the entrance into religious communities, as Canon 542 declares their reception invalid. Because of this rule of the Code, Vermeersch-Creusen ("Epitome," II, n. 653, ed. 1925) seem to draw the general principle that he who promises something to another under oath must keep the promise so long as it is licit to keep it, though it may impede a higher good work. Such a principle would be in direct contradiction to Canon 1319. The rule of the Holy See that clerics who have taken the oath to serve the missions may not enter a religious community, does not conflict with Canon 1319, for the Holy See does not say that they may never follow their vocation to a religious life, but merely reserves the judgment to itself whether the man has a vocation, and whether perhaps the welfare of the missions demands that he delay the entrance into religious life for some time.

The third condition under which an oath ceases—namely, when the purpose of the promise or the condition attached to it ceases—is also quite evident, because the promise itself would cease under those circumstances, and with the cessation of the promise the obligation of the oath attached to the promise also ceases. The fourth reason for the cessation of promissory oaths—namely, annulment, dispensation, and commutation—are discussed in the following Canon 1320.

#### PERSONS WHO HAVE POWER TO ANNUL, DISPENSE, COMMUTE OATHS

Persons who have authority to annul, dispense, and commute vows, have the same power also over a promissory oath; if, however, a dispensation from an oath turns to the prejudice of others who are not willing to remit the obligation (assumed towards them by the one who made a promise under oath to them), the Apostolic See only can dispense with the oath for reason of the necessity or utility of the Church (Canon 1320).

The Code rules that the same persons who have authority to grant a dispensation from vows or to annul or commute them, shall have the same authority also over promissory oaths. Canons 1312-1314 deal with the annulment, dispensation and commutation of vows, which Canons we explained in the last issue of *THE HOMILETIC AND PASTORAL REVIEW*. If somebody has made a promissory oath in

favor of another, and the latter has accepted the promise, a bishop or priest with the faculty to dispense from oaths cannot make use of his power, if the person who by acceptance of the promise has acquired a claim to the matter promised refuses to release this claim. In this event the oath is reserved to the Holy See, as Canon 1320 rules. A similar restriction of the faculty to dispense from vows (*dummodo dispensatio ne lædat ius aliis quæsitum*) is contained in Canon 1313. It will be noted that the Code restricts the power of dispensation only of oaths made in favor of another person who has accepted what was promised under oath, and does not make the same restriction concerning annulment and commutation of promissory oaths. Annulment and commutation may, therefore, be made in the manner described in Canons 1312 and 1314, though the oath was made in favor of other persons.

Canonists discuss the question whether there are any reserved oaths, as there are reserved vows. Whatever reason there might have been before the promulgation of the Code to speak of reserved oaths, the Code does not reserve any oath to the Holy See. Practically, it may be difficult in some cases to determine whether a person made a vow or a promissory oath. In theory, there is a clear-cut distinction between a vow and an oath: a vow is a promise made to God, an oath is an invocation of God as witness of the truth of one's statement or the sincerity of one's promise made to others. Actually, the person who makes a promise to another person with the invocation of the name of God may not know himself whether he primarily made the promise to God and secondarily to man, or whether he meant to confirm his promise to man by calling God a witness to the promise. It may, therefore, happen, that a promise of chastity or to enter a religious order may be expressed in a manner and under circumstances which leave it doubtful whether it is a vow or an oath. We speak of these two promises, because they, if made as a vow, are reserved to the Holy See. Probably the person who had not sufficient knowledge to distinguish between vow and oath and to know exactly what kind of a promise he made, neither made a vow nor took a promissory oath, for these obligations are so important that one should not be judged to have voluntarily assumed them, unless one had full knowledge of their import.



## INTERPRETATION OF OATHS

Oaths must be strictly interpreted according to law and the intention of the person taking an oath, or, if he should act deceitfully, according to the intention of the one to whom the oath is made (Canon 1321).

The strict interpretation of an oath means that the words of an oath are to be explained in their natural and obvious meaning, without extending them to things not included in the precise meaning of the terms employed. The intention also of the one taking an oath must be considered in order to determine the exact meaning of the oath. However, if it is certain that the person who took an oath did so in order to deceive others, his oath is to be interpreted according to the intention of the one to whom the oath was made. In those cases in which the legitimate authority, civil or ecclesiastical, has the right to demand an oath concerning a person's knowledge of certain facts, the authority inquires whether the knowledge was obtained from one's own personal experience (not from hearsay, rumor, opinion or conclusion), and the one making answer is under obligation to answer according to the intention of the law, or otherwise explain that he is not answering from personal and certain knowledge.

As in promises and contracts confirmed by oath there is ample opportunity for deceit, the Code states that, if deceit is proved against a person taking the oath, the manifested intention of the one to whom the promise was made or with whom the contract was concluded shall determine the extent of the obligation assumed by the promise or contract. Pope Innocent XI condemned the following erroneous proposition: "For a reason it is lawful to take an oath without the intention of taking an oath, both in matters of slight and of great importance" (Propositio XXV). If a person knows of secret facts by what is called the *secretum commissum* (i.e., manifestation of a secret by another under the explicit or implied agreement that he shall keep the matter secret), his knowledge is generally considered sacred, and the person who possesses such confidential knowledge may not reveal it, even if asked by the authorities under oath, but may testify that he does not know of the facts. The only exception admitted is that he is obliged to reveal the secret if

the public welfare demands it. The reason why canonists and moralists commonly attribute this privilege to the *secretum commissum* is, that the needs of human nature demand that a person should be able for the sake of seeking advice, direction, comfort of soul, etc., to disclose his secrets without the danger of their confidant being forced to divulge the same. The laws of the various states of the United States usually protect "privileged communication," specifying in their statute law the extent of the privilege also popularly called the professional secret. Under this head communications between attorney and client, doctor and patient, priest and penitent, have in many states been protected.

## LITURGICAL NOTES

By THE BENEDICTINE MONKS OF BUCKFAST ABBEY

### X. Church Bells

#### I

One of the most striking features of our churches is a tower, or even several towers. Although height and richness of workmanship characterize chiefly buildings belonging to what is called the Gothic style, even the older churches and basilicas seldom lack so conspicuous an ornament. A tower is like a finger pointing heavenwards, reminding men of their supernatural destiny and forbidding them to be so engrossed in the pleasures and cares of earth as to forget their only true home. Nor are church towers of recent origin. Already in the fifth century a tower is part of the structure of the basilica, or, at least, stands in close proximity. This is the case at Ravenna, and an ancient mosaic of St. Mary Major in Rome shows two churches or basilicas having each a round tower.

But towers are not meant solely for ornament. From their lofty chambers there floats down upon the city or the countryside the melodious harmony of bells, calling men to worship within the sacred building, and expressing, as well as dead matter may, the sentiments both of joy and sorrow which alternately sway human hearts.

It is so natural to man to endeavor to produce sounds by means of instruments of music, or by striking certain metals, that one wonders that there should have been writers who sought to claim the inventions of bells exclusively for the Church. It is true that antiquity never knew anything resembling the large bells which are now considered to be an indispensable adjunct of any church of some size or importance. It may be true to say that the Romans and Greeks did not use bells for the purpose of summoning men to the temples of the gods. But innumerable samples of bells of every kind—though of very small size—are known to archeology, and we are certain that they were used both for ornament and for superstitious purposes.



Bells were in existence and use in the days of Moses. Small bells were part of the scheme of ornamentation of the robes of the high priest: "And beneath at the feet of the same tunick round about, thou shalt make as it were pomegranates, of violet, and purple, and scarlet twice dyed, with little bells set between: So that there shall be a golden bell and a pomegranate, and again another golden bell and a pomegranate . . . that the sound may be heard, when he goeth in and cometh out of the sanctuary . . ." (Exod., xxviii. 33 sqq.)

Small bells were known to the Phenicians and Egyptians, and even to the Chinese, centuries before the Christian era. Roman cemeteries have yielded a great number of these *tintinnabula*—a good descriptive word of the rather "tinny" sound produced by these early samples of the bell-founder's art. Small bells were attached to animals owing to a superstitious belief in their power to drive away evil influences, though, no doubt, then as now bells were attached to the harness of horses, for instance, for ornament at least as much as from superstitious motives.

Bells served very much the same purposes to which we now put them. Martial tells us that the owners or caretakers of the public baths proclaimed the opening of their establishments by ringing a bell:

*Redde pilam, sonat æs thermarum, ludere pergis.*

(*Epigr.*, I, 63.)

Bells were used at funerals. Diodorus of Sicily relates how, at the funeral of Alexander the Great, bells were attached all round the funeral chariot. Their sound could be heard at a considerable distance. The chariot itself was drawn by sixty-four mules whose harnesses were decorated with golden bells.

In the light of these facts the invention of bells cannot be attributed to Christianity; their use was spread far and wide long before our era. All that can be claimed for the Church is her adoption of that which was already established, and the abolishing of superstitious uses by the blessing and consecration with which she dedicates the sonorous metal to the service of God. It would appear that the monasteries were prompt in adopting this means to convene the brethren to prayer and other community exercises. Regularity demanded some such means. St. Benedict, in his *Rule*, speaks repeat-

edly of the duty of "signifying the hour of the work of God," and it would appear to have been done by ringing a bell. In the monasteries of St. Pachomius, which were as crowded as military barracks, the signal for the various exercises was actually given by means of a trumpet, or bugle, as we should say (*cumque audierit vocem tubæ ad collectam vocantis, statim egrediatur monachus*).

The names of bells have varied. The oldest designation is *tintinnabulum*, even where their size already far exceeded the diminutive bells of the ancients. Thus, we read in the life of St. Eligius how, when a suspended priest wished nevertheless to celebrate the holy mysteries and tried to call the people by the sound of a bell, the bell would not move even though he pulled hard at the rope. Entering within himself, the unhappy man repented, and when the interdict was removed, the bell emitted its usual sound (*sonus protinus rediit in tintinnabulum*). This story takes us back to the seventh century.

The name *signum* is very common, especially in Gaul. It is the name for the signal which calls monks to matins (*signum quod matutinis commoveri solet*). Parochial churches were provided with bells (*dum per plateam præterirent, signum ad matutinas motum est, erat enim dies dominica*). In the sixth century, St. Benedict writes: *ad horam divini officii mox ut auditum fuerit signum, summa cum festinatione curratur* (*Regula*, xliii).

Another name for bell is *clocca*, but its use was restricted to German-speaking and Celtic districts. We read in the *Life* of St. Sturm of Fulda that "*currere citius ad ecclesiam jussit, omnes gloggas pariter moveri jussit*." As for the Celtic Saints and missionaries, they had each his own bell for summoning the people—a famous bell being that of St. Patrick, *Clog-an-edachta*, which is preserved to this day in a Dublin museum.

*Campana* is a familiar name for our bells. As the Province of Campania was famous for its iron and bronze industry, the word *campana* was applied to many objects made there, including among others bells, as in this passage of Pliny: "*in campanis venturam tempestatem præcedens suus fragor prædicit*" (*Hist. nat.*, xviii, 56). From a letter written about 515 by Ferrandus, a deacon of Carthage, to Eugippius, abbot of a monastery near Naples (Leclercq, III, col. 1962), we gather that the use of bells was already a long established custom (*alios plurimos ad consortium boni operis vocas, cui ministe-*

*rio sonoram servire campanam beatissimorum statuit consuetudo sanctissima monachorum).*

Another name is that of *nola*. It has been said that Nola in Campania was the place of origin of bells, and that St. Paulinus, bishop of that city, had something to do with it. The poet Avianus (A. D. 160?) uses the word when he says that a bell was attached to a certain mad dog:

*Hunc dominus, ne quem probitas simulata lateret,  
Jusserat in rabido gutture ferre nola.*

(*Fabula*, viii.)

According to Honorius of Autun, who wrote in the twelfth century, a big bell was called *campana*, from the Province of Campania, and a little one *nola*, from the City of Nola (*Sacramentar.*, viii). All this belongs, not to the province of history, but to the realm of fancy.

The custom of engraving inscriptions upon bells seems to have begun about the ninth century, perhaps even at a somewhat earlier period. The name of the donor would often appear on the metal, and eventually that of some Saint to whom the bell was dedicated.

## II

The consecration of a bell is a very solemn function, and its origin must be sought far back in the eighth century, if not earlier. It has always been the practice of the Church to bless any objects that were used in the service of God. As the rôle of the bells is a very solemn and imposing one, it was not likely that in their case a solemn ceremonial of inauguration would be omitted. In fact, the blessing of bells has so many features in common with the rites of Christian initiation that at an early date men spoke of the "baptism" of a bell, rather than of its blessing. It would appear that at one time the bells were actually dipped into the baptismal water, the priest or bishop pronouncing in the meantime the words used at Baptism. This abuse was, of course, possible only because of the small size of the first bells. It was condemned by a capitulary of Charlemagne of the year 789, which ordains: *ut cloccas non baptizent*. However, it was already part of the ceremony to wash the bell with water specially blessed and to anoint them with oil. The *Pontificale* of Archbishop Egbert of York, in the eighth century, contains a



prayer for the blessing of a bell (*ad signum ecclesiæ benedicendum*). However, the very oldest known ritual for the blessing of a bell is of Spanish origin, and is found in the *Liber ordinum*, which takes us back to the time preceding the Arab invasion of the Peninsula. In the *Exorcismus ad consecrandum signum basilicæ*, we find prayers which utter very much the same sentiments as those to be found in the rite of the *Pontificale Romanum*.

Nor must it be imagined that church bells are a peculiarity of the Latin Church and unknown to the Greeks and the East generally. A relief has been found, from the reign of Justin II, 565-578, which shows a bell hanging from a beam being struck by two men. It is true, however, that for a long time the Greeks made use of a long piece of wood, and sometimes a metal bar, pierced with small holes by which the instrument could be suspended. This piece of wood was struck with a wooden mallet and went under the name of *semander*, which has the same meaning as our Latin *signum*. In 865 Michael III put up in the Church of St. Sophia twelve bells which had been given him by the Doge of Venice. However, this princely gift did not lead to the abolition of the *semander*.

An attentive perusal of the Church's ritual will best show us what meaning and importance she attaches to these instruments which she blesses with such solemnity.

In virtue of the exorcisms and blessings bestowed on them, these material objects acquire a spiritual efficaciousness—that is, they become sacramentals. As such their virtue is both *ex opere operato* and *ex opere operantis*, by which we do not imply that there resides in consecrated bells a kind of magical power which is always and infallibly operative, irrespective of the dispositions of those who seek its help. But the sound of the bells is meant to awaken in our hearts sentiments of faith and trust in God, and thus we may feel assured of special protection, because our Lord has empowered His Church to make of material objects the means and vehicles of heavenly favors.

What these gifts are, is sufficiently indicated in one of the prayers which accompanies the blessing of the water used at the "baptism" of a bell. This special Holy Water must be blessed by the bishop, even if he do not himself bless the bell (or, should a simple priest

have to bless it, he must have a special faculty to that effect from the Holy See). The prayer reads:

"Bless this water, O Lord, with a blessing from heaven, and may the virtue of the Holy Spirit come down upon it, that when this vessel, which is prepared for summoning the children of Holy Church, hath been moistened with it, wherever this bell may sound, may the power of those who lie in ambush, the shadow of apparitions, the attack of whirlwinds, the striking of lightning, the ruin of thunderbolts, the calamity of tempests, and all spirits of storms be scared away; and when the children of Christians hear its ringing, may devotion grow within them, that, hastening to the bosom of Holy Mother Church, they may there sing unto Thee in the assembly of the Saints a new canticle, introducing in their music the stirring sound of the trumpet, the sweet notes of the psaltery, the harmony of the organ, the cheerfulness of the drum and the gladness of the cymbal: so that by their prayers and worship they may invite to join them the multitude of the Angelic hosts who dwell in the holy temple of Thy glory."

The bell is then washed with the water thus blessed. When the bell has been washed, the bishop anoints it on the outside with the oil of the sick, after which he recites a prayer in which he once more asks that when "the melody of this bell sounds upon the ears of the people may their devout faith grow . . . May the right hand of Thy power subdue the powers of the air, that, when they hear this bell, they may tremble and fly before the standard of the holy cross of Thy Son which is marked upon it. . . ."

Once more the bell is anointed, seven times outside with the oil of the sick, and four times inside with the chrism. In a subsequent prayer the bishop repeats the petition so often made already, that

"before the sound of the bell may be driven far away the fiery darts of the enemy, the striking of thunderbolts, the fall of stones, the ruin caused by tempests . . . that whoever assembles at its sound, may be free from all temptations of the enemy, and ever follow the teaching of the Catholic faith."

The last prayer sums up in one final petition the manifold blessings which the consecrated metal is meant to procure for us. It will be seen that the dominant idea in the mind of the Church in blessing and using bells, is not just to summon the faithful to church. The bells are intended to be rung in time of danger, especially in storm and tempest, the origin of which Holy Church, with her marvelous wisdom and experience, rightly opines to be not infrequently due to the ill-will and jealousy of evil spirits. There is something ethereal, and almost spiritual, in the liquid notes that float over hill and dale, the busy city, and the peaceful village. These sounds and the metal

from which they originate are used by God to procure for those who have faith spiritual blessings, no doubt, but also temporal ones:

"O Almighty Ruler, Christ, who, when sleeping in the ship according to the needs of that nature which Thou didst assume, didst awake, and instantly calm the sudden storm, so now do Thou graciously come to the help of Thy people in their necessities: spread over this bell the dew of the Holy Spirit, that the enemy of all good may ever flee before its sound; the Christian people be invited to profess their faith; the hostile army be scared away, and Thy people, in obedience to its call, be strengthened in the Lord; and may the Holy Spirit, charmed as by David's harp, come down from on high; and as, when Samuel was offering up a suckling lamb as a holocaust to the Ruler of the everlasting kingdom, the thunder of the skies drove back the crowd of his assailants, so, whilst the sound of this vessel travels through the clouds, may the bands of Angel save the assembly of the Church and may Thy ceaseless protection guard the fruits, the minds and the bodies of those who believe in Thee."

The function concludes with the chanting of that passage of St. Luke's Gospel which relates how our Lord was hospitably entertained by Martha and Mary. It is not easy to assign a reason for the choice of this passage: maybe it is due to the fact that the bell is the voice of God warning us to give heed to the needs of our soul and not allow ourselves to be wholly taken up with temporal and transitory things. Mary hearkened to Jesus, but Martha was troubled about many things, whereas one thing alone mattered. We venture to think that there may have been yet another motive for the choice of this Gospel. The blessing of a bell, especially that of many bells, is a festive occasion, one that would surely bring together many people, both clergy and laity. The sacred function would very naturally be followed by the exercise of Christian hospitality. Could there be a better seasoning of such hospitality than the ever-fresh and touching story related by St. Luke? Be this as it may, let us listen to the voice of the bell as to the voice of Christ, for it reminds us of our heavenly vocation and supernatural destiny. An old Latin inscription often found on bells sums up most admirably the office of the bell and the burden of its song:

*Vivos voco,  
Mortuos plango,*

*Festa decora,  
Fulgura frango.*

The following inscription on a bell which hangs in the steeple of an old Devonshire village expresses the same meaning:

"That folk may come to church in time, I chime;  
When pleasure's on the wing, I ring;  
To speed the parting soul, I toll."



## ANSWERS TO QUESTIONS

### DOMICILE AND PAROCHIAL RIGHTS

*Question:* Titus came from abroad, and made his home with a relative in parish A, intending to become domiciled in said parish. After about two years, Titus marries, and shortly afterwards, for want of room with his relatives and not finding a suitable dwelling in parish A, moves to parish B with his wife, where he also attends church, intending however to return to parish A as soon as he can arrange to make his home there. After living in parish B about four months, a child is born to them, and Titus comes to the pastor of parish A to have the child baptized. What pastor, as between parish A and B, is lawfully permitted to baptize said child?

DUBIUS

*Answer:* The Code states that a domicile is acquired by living in a parish with the intention to stay there permanently (cfr. Canon 92). The law does not state in what manner the intention to stay in a place is to be manifested. That intention may be shown either from explicit declaration made in presence of others or from facts. If one buys a dwelling house and occupies it, if one procures a long lease on a dwelling, the facts show at least a great probability of an intention to settle permanently in that place, and these facts together with other circumstances and conditions may prove the intention. Explicit declaration of a person settling down in a place to stay there permanently may suffice, even if he does not own the house or have a long lease on it, provided his declaration is made in a manner that one may reasonably judge to be sincere. There must be competent witnesses to that declaration. It need not be formal (*i.e.*, made before others for the purpose of manifesting the intention to become domiciled), for the Code does not require any special form of manifestation of intention to acquire a domicile.

In the case submitted by our correspondent there is a sufficient acquisition of domicile, and the fact that he was forced through circumstances to live outside the parish where he had first settled, does not destroy his domicile in that parish, for, according to Canon 94, one's domicile is lost only by leaving it with the intention not to return. The length of time that a person is absent from his place of domicile, does not seem to be of importance, unless it is such a long and continual absence that the facts themselves speak louder than words in proclaiming the intention not to return to the old domicile (as a domicile). Where a person is absent through force

of circumstances, and tries to return to the place of domicile, he does not lose the juridical domicile, and the pastor of his domicile remains his proper pastor. The pastor of his temporary residence may be entitled to exercise pastoral jurisdiction over him—namely, in the event that he established a quasi-domicile while waiting for an opportunity to acquire a house in the parish of his domicile. If he did not acquire a quasi-domicile, he is a *peregrinus* in the actual place of sojourn, until he has stayed there the greater part of the year, by which residence the law gives him a quasi-domicile in the present place of habitation (cfr. Canon 92, § 2).

#### CONCERNING FAST AND ABSTINENCE

*Question:* At a theological conference here we had some controversy. The questions was raised whether those who were not obliged to fast during Lent could eat meat three times a day when meat was allowed. There was no question about abstinence, but about days of fast. Some priests maintained that those persons could eat meat once a day only, and others were of the opinion that it could be eaten three times.

SACERDOS.

*Answer:* It seems that the question of abstinence during Lent was not discussed by the priests on the basis of the Code of Canon Law, but on the basis of the former law. Before the promulgation of the Code, abstinence was an integral part of the precept of fast, so that on days of fast there was the obligation to abstain unless a dispensation from the abstinence was granted. The Code makes all days in Lent days of fast excepting Sundays, but only a few days in Lent are days of abstinence, namely Ash Wednesday, Fridays and Saturdays (or, in the United States, Wednesdays and Fridays), and the Ember Days in Lent. On the days in Lent on which fast only is prescribed, persons who are not obliged to fast may eat meat as often as they please. On the days on which both fast and abstinence are prescribed, persons who are not obliged to fast are still obliged to observe abstinence from flesh meat. The workingmen's indult for the United States grants dispensations from the abstinence, but does not give any dispensations from the fast, leaving that matter to the pastor who may dispense from the obligation individuals and families of his parish. Generally speaking, persons who are entitled to the concessions of the workingmen's indult are exempt from the fast by reason of the work that is incompatible with fast. It has been declared by the Holy See that persons who

are obliged to fast on days on which fast only is prescribed (*e.g.*, Mondays, Tuesdays, Thursdays, Saturdays in Lent), may eat meat once a day only at the principal meal. The eating of meat several times a day is not compatible with the observance of fast.

#### CONTRACTS OF TRUSTEES WITH PASTOR

*Question:* The trustees of a parish make a contract with the pastor agreeing to pay him a certain sum of money from the parish treasury for fuel and other things that the parish is supposed to buy for the pastor; the latter agrees that he shall buy these things and pay for them, not charging them to the parish. At the end of the year, the pastor demands the sum promised, but the trustees refuse to pay it, and the priest is cheated out of three hundred dollars. Is such a contract legal, so that suit can be brought against the trustees in the civil court, and may the pastor enter suit without permission from his Bishop? In other words, is a contract of this kind, and the implied contract for salary, a matter of civil jurisdiction, or are both the civil and the ecclesiastical courts competent to deal with such contracts? The Bishop has refused to act.

PAROCHUS.

*Answer:* In those dioceses in which the trustees are by diocesan statute appointed administrators of the temporalities of a parish, the contracts which the trustees make within the extent of authority conferred upon them by the diocesan statutes are valid. Though we have no knowledge of the statutes of the particular diocese of the parish mentioned by our correspondent, we suppose that the trustees had authority to make the agreement with the pastor, and that it was binding on the parish corporation. If the trustees refuse to comply with the obligation, the pastor has no other remedy than to complain to his Bishop. The pastor is not permitted to institute litigation in the civil court, because it is a matter in which the Church has exclusive jurisdiction. Canon 1553 rules that the Church has exclusive jurisdiction, not only over spiritual matters, but also over temporal matters attached to spiritual matters. The right of the pastor to his salary, to maintenance, to things necessary for the upkeep of the pastoral residence, belongs to him by reason of the spiritual office (*i.e.*, the pastorship). Wherefore, the Church does not admit the right of interference in these her affairs by the secular courts. In the United States the courts of the various States have been fair to the Church, refusing to interfere with the disciplinary regulations of the Church and with her own internal affairs. The suit against the trustees is virtually a suit against the parish church, since the trustees are administrators and not owners



of the church funds and property. The Code does not favor the bringing of the churches into the civil courts, as can be seen from Canon 1526 where the administrators of a church are forbidden even to defend the rights of the church of which they are administrators without first obtaining leave from the Bishop of the diocese to commence legal proceedings in the civil court for their church. If the Bishop refuses to force the trustees to do justice to the pastor, there is no other way open to the priest than to complain to the Sacred Congregation of the Council.

#### PRIEST MINISTER AND SPONSOR IN SAME BAPTISM

*Question:* May a pastor who has permission from his Ordinary to act as god-father to a child born in his parish also baptize the child, or should another priest act as minister of the Sacrament?

SEBASTIAN.

*Answer:* There is no explicit declaration in law that the minister of baptism may not at the same time be sponsor. The authorities are, therefore, divided. The argument drawn from the nature of the two offices, minister and sponsor, seems to be in favor of the opinion that one and the same person cannot be minister and sponsor in the same baptism. The minister of baptism becomes the spiritual parent of the one baptized, and, just as the Code excludes the natural parents from sponsorship, the spiritual parent should be excluded. The Code does not seem to contemplate the possibility of the two offices becoming united in one person as it treats in distinct chapters of the minister and the sponsors of baptism. When the Code speaks of clerics in sacred orders acting as sponsors, it demands that they obtain permission from their Ordinary (cfr. Canon 766), but ignores the fact that they might be ministers also of the same baptism. The canonists who are of the opinion that the minister may also be sponsor, can cite in favor of their opinion the declaration of the Sacred Congregation of Rites, January 14, 1873, saying that, if the minister of confirmation wants to be sponsor for one of the persons he confirms, he should appoint a proxy who acts as sponsor for him.

#### DESIGNATION OF THE SACRED SPECIES AFTER CONSECRATION

*Question:* Is it dogmatically correct to say: "We adore the Living God hidden beneath the *shell* of bread?" "There under the shell of bread is your Living Saviour"?

PASTOR.

*Answer:* The term "shell" is not a good substitute for the common expression, "form," "appearance." It is dangerous to dogmatic exactitude to use new terms in place of the old established ones. Since the presence of Christ under the Sacred Species is without parallel in creation, it is impossible for humans to express that presence in terms that express the full meaning of this point of our faith and cannot be understood to mean anything else. None of the usual terms—"species," "form," "appearance"—are so precise and so exclusive of all other constructions as to express adequately the underlying dogma. However, by our habitual use of the accustomed terms, all persons who want to understand their significance in connection with the Blessed Sacrament, can do so by referring to the meaning attributed to them by long usage. The term "shell" of bread" is not very fortunate, for it does not properly express the idea of transubstantiation. A shell is something material that serves as a container for something else, and, therefore, the figure gives the wrong impression that something of the material bread remained after the power of God has performed the tremendous change, and has by that same power retained the outward appearance of the elements he employed for the Adorable Sacrament.

#### HAS THE PASTOR A CLAIM TO PART OF MASS STIPENDS OF HIS ASSISTANTS?

*Question:* John, a pastor, has been taking three-fourths of the stipends for High Masses, giving the assistants one-fourth, though the assistants sing most of those Masses. The statutes of the diocese say that the pastor is allowed three-fourths of the High Masses. The pastor interprets this as meaning three-fourths of the stipends, not three-fourths of the number of High Masses. In like manner he says he is entitled to part of the stipends, even though the curates sing Masses on days when he must say Mass "pro populo." What is traffic in Masses? Is John guilty of trafficking in Masses, or has he the rights he claims to have?

SACERDOS.

*Answer:* The stipends for Masses said by an assistant priest, no matter whether a Low or a High Mass, Funeral Mass or Nuptial Mass, belong to him, and neither the pastor nor a diocesan regulation can deprive him of that right. Do we thereby say that the diocesan statute is invalid? If it were properly drawn up, it might be valid. As it stands (*i.e.*, in so far as our correspondent quotes it), it is so ambiguous that it should be made more specific. It is absolutely within the authority of the bishop to decree what propor-

tion of the number of High Masses ordered to be said in a pastor's church shall be said by the pastor, and how many he shall give to his curates to say. But whoever says the Mass, is entitled to the stipend, and to the entire stipend, offered by the one who requests the Mass.

Supposing that the statute means to stipulate that the pastor is entitled to three-fourths of the stipends of the High Masses celebrated by his assistants, is the statute valid? If the statute means that the assistants are to give to the pastor three-fourths of all the stipends for High Masses, no matter how many they may be in a year, so that by these stipends they pay for the board the pastor gives them, the rule of the statutes is not just and fair, because it is not stating the exact amount which the assistants have to pay. If the pastor were entitled to retain part of the stipends until a certain sum is received by him in consideration of the board he furnishes the assistants from his own funds, the statute might be permitted to stand, if the matter was brought to the notice of the Holy See. It is not certain, however, that it would be permitted to stand, for in a recent case (January 10, 1920), in which the Holy See was informed that the pastor kept the stipends of all the Masses celebrated by the assistants and gave them a fixed sum every month for the stipends, the Holy See urged the Apostolic Administrator of the diocese to abolish that custom and give the assistants each day the entire stipend of the Masses they say.

STANISLAUS WOYWOD, O.F.M., LL.B.



# COMMUNICATIONS FROM OUR READERS

## THE IDEAL LITURGICAL ALTAR

Editor of THE HOMILETIC AND PASTORAL REVIEW:

Dean Sir:

As a theologian and somewhat of a devotee of church architecture, I have been reading with special interest the articles of Edward J. Weber on "The Fundamentals of Church Building." However, in regard to his recent article on Altars, I wish to offer a little adverse criticism.

In describing his ideal altar, the writer goes into detail about the different marbles, inscriptions, etc., with which he would construct his ideal "mensa." To my mind this is quite useless, as the ideal liturgical altar is one that is completely covered—on the front by an antependium, on the two sides by the altar cloth, and on the back by a second antependium, if it is exposed to public view. One solid block of stone, then, suggesting the homely altars of the Old Testament, seems to be the ideal "mensa." The very ancient canons and the Rubrics of the Roman Missal prescribe stone (*Rub. Gen., XX*). With such a "mensa," the stripping of the altar during Holy Week would really mean something: it would stand bare and desolate. This is one of the points which the Church wishes to bring out in her liturgy. The "mensa" suggested by Mr. Weber would, no doubt, be more beautiful when stripped than when covered—even by an altar cloth.

The second point which I wish to criticize is the placing of the cross on the "mensa" directly behind the tabernacle. This, of necessity, causes the base of the cross to be concealed. Such an arrangement—placing one object directly in front of another so that an important part of one is concealed—is far from being ideal. While the difficulty may easily be overcome by placing the cross on a marble block (or some other such arrangement), I have devised a plan which solves this difficulty in a graceful manner. A member of the diocesan building committee of Cleveland has praised it highly, as solving a number of difficult questions. I am forwarding the same to you as you may deem it of interest for your readers.

In the next place, I must state that, while Mr. Weber's knowledge of altars seems to be comprehensive, still, judging from the pictures which illustrate the article—pictures of altars which he designed—he does not always carry his fine ideas into execution. Three of the four altars have tabernacles "built in"—instead of "standing free," as the rubric concerning the complete veiling of the tabernacle presupposes. The altars appear to be built close to the wall; but, from the words of the Pontifical (*Pontifex circum septies tabulam altaris*), we know the altar should stand free on all sides. As all the altars have designed fronts, the use of antependia evidently is not intended. This, of course, is permitted, but an altar that claims to be thoroughly rubrical must have an antependium (Roman Missal, *Gen. Rub., XX*).

A few more points about the pictures. One of the altars has a large statue, while two others have some large pictures. But where is the crucifix, the principal ornament of the altar? In three of the pictures we find the crucifix the smallest and most insignificant object of the altar. We know it is the one object which is supposed to dominate all others by its beauty and position. This particular point is only too often overlooked. It should be taken care of by the architect.

We might call the sacristan's attention to the fact that the altar cloths in two of the pictures do not hang to the floor, as the rubrics prescribe. This, however,

may be overlooked, for, if an antependium is not used, this rubric loses its practical aim to cover the altar completely. (Of course it has also a symbolic meaning.) This shows in a certain degree how many of the rubrics lose their meaning unless all are carried out.

Permit me to add that authorities agree in this, that a properly vested altar does not have the altar-cloth hanging over the front—the antependium covers that portion completely. A fine example of a properly vested altar is the high-altar in the new Catholic Westminster Cathedral.

A word might be added about the decorative possibilities of antependia. Could any altar front be designed to be more beautiful than an antependium of precious metal, properly engraved? Besides, antependia offer the great advantage of change and of using color, making the decoration of the altar more interesting and appropriate for the different ecclesiastical seasons and feasts.

Very truly yours,

*St. Vincent Seminary,  
Beatty, Pa.*

JAMES A. FLOOD.

## CASUS MORALIS

By T. SLATER, S.J.

### Breach of Promise of Marriage

*Case.*—John and Alice, both Catholics, entered into a solemn engagement to marry in presence of Philip, their parish priest. John was often at Alice's house, and there he became acquainted with Jane, a near relative of Alice. John found that his affection for Alice sensibly weakened, and in proportion he became more attached to Jane. He soon realized that he was in love with Jane, and, suspecting that she reciprocated his affection, proposed marriage to her. She consented, and they agreed to marry as soon as possible. John went to Philip and asked him to publish the banns. At first Philip refused, because he knew that Alice maintained her rights, and that John had no good reason for breaking off his engagement with Alice. But, as Philip had his doubts as to his own duty in the matter, he asks:

- (1) *What obligation arises from valid betrothal?*
- (2) *Does Canon Law grant an action for breach of promise of marriage?*
- (3) *What should Philip do?*

*Solution.*—(1) *What obligation arises from valid betrothal?*

By Canon 1017 an engagement to marry between Catholics is null and void both in the internal and the external forum and produces no canonical effects, unless it be entered into in writing and signed by the parties to the contract and also either by the parish priest, or by the Ordinary of the place, or at least by two witnesses. A solemn engagement to marry thus entered into between a man and a woman who are free to marry is a contract about a serious matter, and therefore it binds the parties under the obligation of justice and under grave sin to fulfill their engagement at the time agreed upon—or within a reasonable time, if no definite period was determined. An engagement to marry ceases to bind on the happening of certain events of which the moral theologians and canonists treat at large. For the purpose of our case we need only say that a mere change of feeling is not one of them.

(2) *Does Canon Law grant an action for breach of promise of marriage?*

Canon 1017, § 3, lays down that from a promise of marriage (even though it be valid, and there be no just cause why it should not be fulfilled) an action does not lie in the ecclesiastical court to demand the celebration of marriage, but that an action does lie for



the reparation of damage, if any be due. This right of action may be brought either in the ecclesiastical or in the civil court. On this subject a question was put to the Pontifical Commission for the Interpretation of Canon Law. It was asked whether, in case a man broke his engagement to marry one girl and wished to marry a second, the marriage with the second would be delayed, if the first girl brought an action for damages against him, until the issue of the trial was known. The Pontifical Commission answered that no action lay in the ecclesiastical court to determine whether there was in any particular case a just cause for breaking off the engagement, and that marriage with the second girl would not be delayed by an action for damages brought by the first girl.

(3) *What should Philip do?*

What has been said will guide us to a solution of the case. John committed grave sin in allowing himself to become infatuated with Jane, while he was under a grave obligation to marry Alice—much in the same way as a married man would commit sin by allowing another woman than his wife to run away with his affections. He cannot be absolved unless he expresses sorrow for this sin, and promises to do what he can to make Alice amends and contented, for he has done her a serious injustice.

However, Philip has no authority either to prevent or delay John's marriage with Jane. He should satisfy himself that they are free to marry, and he should point out to John his unworthy conduct and his duty to Alice. If he sees that John is absolutely determined to marry Jane, and that he insists on the banns being published and on going through with the marriage, nothing is left for him but to acquiesce, even if John is not in the proper dispositions to receive the Sacrament of Marriage worthily. The parish priest is sometimes bound to assist at the marriages of sinners.

## ROMAN DOCUMENTS

### ERECTION OF THE DIOCESE OF AMARILLO

The new Diocese of Amarillo was established on August 3, 1926, but the record of it has not been published in the *Acta Apostolicæ Sedis* until now (May, 1927). On account of the vast extent of the Dioceses of San Antonio, Dallas and El Paso, certain parts of the three dioceses are cut off and erected into a new diocese with its episcopal see at Amarillo, Texas. The Diocese of San Antonio has been raised to the dignity of an archdiocese, and the Diocese of Amarillo is to belong to the ecclesiastical province of San Antonio. The priests of the three dioceses who were at the time of the separation legitimately stationed in the territory now assigned to the Diocese of Amarillo, shall belong to this new diocese (Apostolic Constitution, August 3, 1926; *Acta Ap. Sedis*, XIX, 169).

### CONCERNING PERMISSION TO READ THE "ACTION FRANÇAISE"

The Holy Father, Pope Pius XI, who condemned the periodical *L'Action Française* on February 24, 1927, gave the following declarations to Cardinal Dubois of Paris at an audience :

(1) Since the Supreme Pontiff himself has put the periodical on the list of forbidden books, he alone can remove the prohibition ;

(2) To prove the confidence which the Supreme Pontiff has in the French episcopate, he gives the bishops authority to grant permission to their subjects to read the forbidden periodical, but such permissions should be granted rarely and for grave reasons only ;

(3) The general permissions to read forbidden books which have been or shall in future be obtained, do not entitle one to read *L'Action Française* (*Acta Apostolicæ Sedis*, XIX, 185).

### WARNING AGAINST INDECENT LITERATURE

The Sacred Congregation of the Holy Office states that the present age is infested with a literature of sensual and lustful character that tends to undermine the Christian teaching on morality and does great harm to Christian souls. Of this character are many of the modern romances, novels, dramas and comedies. The books of modern fic-

tion reproduced by the hundreds of thousands and sold at a small price are frequently written in a fascinating style, which in its vivid description of sins of impurity arouses the impure lust of the reader and poisons his mind. Still worse are those novels which under the guise of piety extol vice and lead to a sensual mysticism. Other books pretend to be a study of psychology and apparently a condemnation of impure pleasures, but the books, even if there is some philosophical or medical value to them, are to many people an incentive to sin.

There is such a multitude of improper literature on the market that it is impossible to have all publications examined by the Holy See. Books, magazines, etc., which tend to undermine Christian morals, are forbidden by the general laws of the Code on forbidden reading, just as though they had been placed on the Index of Forbidden Books. The bishop in his diocese should point out to his people the books which are forbidden under the laws of the Code, and he has authority (cfr. Canon 1395, § 1) to forbid in his diocese the reading of books, periodicals, etc., which he judges dangerous to his people. The Holy See orders that the local Ordinaries in the Quinquennial Report on the state and condition of their respective dioceses relate what they have done against impure literature (Holy Office, May 3, 1927; *Acta Ap. Sedis*, XIX, 186).

#### MASSSES DURING THE FORTY HOURS' DEVOTION

(1) The Votive Masses of the Blessed Sacrament and *pro Pace* are permitted on all those days on which the new rubrics of the Roman Missal (tit. II, n. 3) allow the Solemn Votive Mass *pro re gravi et publica causa*. On those days on which this Mass cannot be said, the Mass of the day is said, and to the first oration is added under one conclusion the commemoration of the Mass of the Blessed Sacrament or *pro Pace*. On the feasts of the Passion, the Cross, the Most Holy Redeemer, the Sacred Heart, and the Precious Blood, the commemoration of the Blessed Sacrament is omitted for reason of identity of the mystery, in accordance with the Decree of the Sacred Congregation of Rites, July 3, 1896 (*Decreta auth.*, n. 3924 ad IV).

(2) In the Solemn Votive Mass of the Blessed Sacrament and *pro Pace*, and in the Solemn Mass that takes the place of these



Masses on days on which the Solemn Votive Mass may not be said, those commemorations only are to be made which are prescribed in a Solemn Votive Mass *pro re gravi et publica causa*, according to the new rubrics of the Roman Missal (tit. II, n. 3, and tit. V, nn. 3-4).

(3) In the Solemn Votive Mass *pro Pace* and in the Low Masses which are celebrated during the three days' adoration, the commemoration of the Blessed Sacrament is made even on the solemn feasts of the Universal Church; the commemoration is not to be attached to the oration of the Mass *pro Pace*, but inserted after all the commemorations prescribed on that day by the rubrics. The commemoration of the Blessed Sacrament is to be omitted, however, if the Mass or commemoration is of an identical mystery of our Lord; it is also omitted in the Masses said on All Souls' Day.

(4) In the Solemn Votive Mass *pro Pace*, even outside of Sundays, the Creed is to be said in accordance with the new rubrics of the Roman Missal (tit. VIII, n. 3) and the Decree of the Sacred Congregation of Rites, June 30, 1896 (*Decreta auth.*, n. 3922, tit. II, § 3). The Holy Father, Pope Pius XI, confirmed these regulations of the Sacred Congregation of Rites, April 27, 1927 (*Acta Ap. Sedis*, XIX, 192).

#### COURSE IN PHILOSOPHY IS PREREQUISITE FOR DOCTORATE IN THEOLOGY OR CANON LAW

The Sacred Congregation of Seminaries and Universities was asked whether the rule of the Encyclical *Pascendi*, September 8, 1907, which demanded a regular course in scholastic philosophy as a prerequisite for obtaining the doctorate in theology or in Canon Law, remains in force after the promulgation of the Code. The answer is that it does remain (April 29, 1927; *Acta Ap. Sedis*, XIX, 194).

#### PONTIFICAL APPOINTMENTS

Most Rev. Michael Kelly, Archbishop of Sidney, and Rt. Rev. George Ambrose Burton, Bishop of Clifton (England), have been made Assistants to the Papal Throne.

His Excellency, Most. Rev. George Caruana, Titular Archbishop of Sebaste, has been appointed Internunzio of the Republic of Haiti.

Right Rev. George Finnigan, of the Holy Cross Fathers, has been appointed Bishop of Helena, Mont.

Louis Borno, President of the Republic of Haiti, has received the Grand Cross of the Order of St. Gregory.

Mr. Frederic Francis Corballis (Archbishop of Westminster) has been appointed Privy Chamberlain to His Holiness.

STANISLAUS WOYWOD, O.F.M., LL.B.

# Homiletic Part

Sermon Material for the Month of August

## NINTH SUNDAY AFTER PENTECOST

### Respect Due to Churches

By J. P. REDMOND

*"My house is the house of prayer, but you have made it a den of thieves"* (Luke, xix. 46).

- SYNOPSIS: I. *Time of the two incidents in the Gospel—Holy Week.*  
II. *Brief description of our Lord's entry into Jerusalem. Reasons why He wept.*  
III. *First incident contrasted with second; (a) human weakness of tears; (b) strength of divine wrath.*  
IV. *Sacred character of ancient temple: reasons why traffickers were driven out.*  
V. *The Temple and the Catholic Church—the latter vastly superior to former.*  
VI. *Love of churches in the great ages of the Faith.*  
VII. *Christian freedom in churches compared with Jewish restrictions.*  
VIII. *Freedom not exemption from good behavior.*  
IX. *Final exhortation—love of our churches and fear of divine wrath to come.*

To appreciate fully the striking scenes of today's Gospel, we must reflect that their right setting should be in Holy Week. But at that solemn period the Church strives, through her majestic liturgy, to keep all our thoughts concentrated on the great tragedy of the Passion which brought about our Redemption. There is not sufficient time then to give due consideration to these inspiring, though less momentous incidents of our Saviour's life.

### OUR LORD'S ENTRY INTO JERUSALEM

It was actually in the hour of what at the time appeared to be His greatest triumph that Jesus wept. It was on the day that He entered Jerusalem with His Apostles to take part in the pascal celebrations. The Holy City was full to the overflow with thousands of pilgrims. Many, unable to find accommodation within, had encamped in the valley outside the walls. You remember how at the approach of Jesus they broke into joyous enthusiasm: they tore down the palm-



branches and scattered them in His path; they spread out their garments before Him; they roused the echoes with the chorus of their Hosannas. These pilgrims had come to celebrate the Pasch. Little did they dream that they were to witness the completion of the paschal rites in the sacrifice of the true Paschal Lamb, Christ Himself, upon the altar of the cross. Neither did the Apostles suspect that they were to assist at the new paschal supper which was to surpass the old—at the institution of the Holy Eucharist.

### WHY JESUS WEPT

Yet, in the midst of all the glad excitement, Jesus wept. He gazed at the Holy City. It was a glorious sight; the massive marble walls and the golden domes of the temple shone resplendently in the morning sunlight. At the same time the eyes of His Divine Mind peered into the future. He foresaw the destruction of that fine city and the dispersion of her people, all in consequence of the rejection of Him. The last grace is being held out to them, and they will ignore it. And how different it might have been! But their hearts were set on earthly things. Their Lord, their God, is in their midst; in Him alone will they find peace and joy, and yet within a week they will clamor for His crucifixion.

### THE TERROR OF THE DIVINE WRATH

This first incident of today's Gospel stands in striking contrast with the second. In the one we see our Saviour giving way to the human weakness of tears; in the other we see Him in the fierce strength of His wrath. He drives the miserable traffickers out of His Father's house, and they scatter like dust before the wind. What an awe-inspiring scene it is! How terrifying is the wrath of God!

The temple existed solely for the honor and glory of God. Within the sacred precincts the priests offered sacrifice to God twice a day, in testimony of His being the Sovereign Lord of all things. Throughout the day the Levites sang His praises in a mighty chorus which could be heard six miles away.

One part of this Temple—the Holy of Holies—was held so sacred that only the High-Priest was allowed to enter, and even he only

once a year. Respect for this hallowed building was impressed upon the Jewish people by a strict code of laws, which regulated every detail of their conduct. The abuses which had crept in, affected not the sanctuary itself, but only the outer court; nevertheless, the anger of the Son of God was roused.

#### CONTRAST BETWEEN THE JEWISH TEMPLE AND A CATHOLIC CHURCH

Now, with all its impressive solemnity, that superb temple was of small significance compared with the humblest Catholic Church. True it is that in some mysterious way God made His presence felt therein; but it was a presence remote and dread, inspiring awe and fear. How different from the kindly, love-stirring presence, real and substantial, of the God-made-Man in the Blessed Sacrament! The sacrifices of the old temple were but types and shadows of the Sacrifice of the Mass which is offered upon the Christian altar. The presence of God in our churches is intimate and affectionate, not remote and dread as of old.

Truly, in the words of the liturgy, every Catholic church is the House of God and Gate of Heaven, the place wherein God's glory dwelleth. It is the spot where earth and heaven meet.

Our Catholic forefathers, in the great ages of the Faith, had a profound love for their churches. They spent many years, centuries even, in the building of a church, for they built, not merely for their own convenience, but for the honor and glory of God and the edification of their descendants. In their pious ambition they strove to build their churches so solid, and yet so beautiful, that they might endure until the end of earthly things, and at the same time be worthy to be His dwelling place on earth, fitting shrines for His Sacramental Presence. For Him they set aside all the best that the world could give. They were prodigal of the finest work that the arts of architecture, sculpture, and painting could produce, for they understood that nothing can be too good for God.

#### SYMBOLISM OF OUR CHURCHES

Almost every feature of the ancient churches was designed to give symbolic expression to some pious sentiment or some truth of Catholic doctrine. The nave, as the word implies, represented the bark

of Peter from which our Saviour preached; it suggested also that the church was a ship carrying a company of souls across the stormy sea of life to the peaceful haven of Heaven.

As now, churches were often built in the form of a cross, the chancel slightly deflected to represent the bowed head of the dying Christ. The Lady Chapel, always close to the high altar, suggested the Blessed Mother watching over the Crib, or, again, standing by the Cross. The leaded windows were a reminder of St. Peter's net. The glorious colored glass represented the jewels adorning a bride, for every church is a symbol of the Church herself—the Bride of Christ.

We live in times of haste and frequent change, and the conditions of modern life make it almost impossible for us to build such fine churches as were built in former ages. But our Master Jesus does not change. He is still delighted to be with the children of men. And He is contented with the earthly habitation that we give Him—whether it be a vast cathedral or a poor little hut—provided we give Him the best that we can raise, especially if it be at the cost of sacrifice.

#### CHRISTIAN FREEDOM CONTRASTED WITH JEWISH RESTRICTIONS

Now, we have seen that our churches, however poor and insignificant, greatly surpass in holiness the sublime Temple of the Jews. Yet within them we have greater freedom. Our goings-in and comings-out are not regulated by strict legal prescriptions. We can go in and out at will. Even our Holy of Holies—the sanctuary—is not veiled off, and at times the Sacramental Species which contains the Divine Presence is exposed to our gaze.

Surely, this freedom in our churches is but a tiny instance of the glorious freedom of the sons of God which the Incarnation has conferred upon us. "I will no longer call you servants, but friends." In fact we are more than ordinary friends, for we are the adopted sons of God, the co-heirs of Christ.

God's earthly habitation is also ours; in a spiritual sense, the church is our home, and, whilst we are in church, He wants us to enjoy with Him something of the affectionate intimacy of home life.



## OUR FREEDOM IS NO EXEMPTION FROM GOOD BEHAVIOR

This does not mean that we may indulge in free and easy behavior. Well-bred children are taught to respect their homes, to refrain from all unseemly behavior, all that might disturb the peace and order of their father's house. We, too, must be well-conducted in the earthly home of our Heavenly Father. We must be careful to avoid sitting in ungainly postures, to refrain from unnecessary talking, fidgeting, looking about. Disrespectful behavior is displeasing to God and distracting to our brethren. We should cherish a great love for our church, a love akin to the love we have for our own homes. We should be keen to see our church kept clean and beautiful and in good repair. "The zeal of Thy house hath eaten me up." We should regard it as a privilege if we are given the opportunity, by our labors or our contributions, to help the pastor to keep the church in becoming order.

## WE SHOULD LOVE CHRIST'S CHURCH AND FEAR HIS WRATH

Terrible was the wrath of Jesus when He drove the buyers and sellers out of the temple; no one dared resist Him.

Every one of us must appear before that same Jesus at the Judgment. Let it not be said of us that we abused the freedom of His House. Rather let it be said that, whatever else we may have done through weakness or foolishness, in our home and His we did at least behave as most dear children.

## TENTH SUNDAY AFTER PENTECOST

## A Whitened Sepulchre Sneers at a Repentant Sinner

By FRANCIS X. DOYLE, S.J.

*"Two men went up into the temple to pray" (Luke, xviii. 10).*

SYNOPSIS: I. *The Proud Man's Prayer.*

II. *The Honest Man's Prayer.*

III. *Our Lord's Comment.*

## THE PROUD MAN'S PRAYER

Our Lord had been speaking of prayer. "We ought always to pray," He says; and we ought to persist in prayer, being confident that God, our Father, will grant us that which is the very best for

us. But there are some ways of praying which are very displeasing to God, and other ways which are very pleasing to Him. As an illustration of this, our Lord describes the dramatic scene of two men coming into the Temple to pray. The place is sacred and solemn and awesome; it tends to lift men out of themselves and up to the sublimity of God; hither come men and women burdened with grief for sin, bent beneath the world's pressing sorrows; hither come human beings awakened from a golden dream of their own greatness and now realizing with sudden fear that they are weak, that they need help, that no one can give them what their souls yearn for except Almighty God. See, then, these bowed and prostrate figures, somber men and black-veiled women, bending humbly before God, asking, begging, pleading, crying for mercy, help, comfort; sobbing out their soul-cries that God their Father will treat them as if they were foolish little children and heal their soul-hurts. Thus, the scene in the Temple is solemn; for men and women are talking to God.

Our Lord asks us to notice a certain man, a Pharisee, standing apart by himself. Like the others in the Temple, he is a man in the presence of God; he is paying homage to God; he is fulfilling his religious duties; he speaks to no one else but God; and yet the prayer is strangely unlike that of a stricken, sorrowing child sobbing to its Father for help and consolation. This is the man's prayer: "O God, I give Thee thanks that I am not as the rest of men"—like those about me, crouching and bowing and bending and weeping for sins—"extortioners, unjust, adulterers; as also is this publican. I fast twice a week; I give tithes of all that I possess."

Notice that this is the man's *prayer*; this is the way in which he is lifting up his heart and mind to God; he is actually asking God to heed him and for a certain purpose. Now, is it that God may see his human wretchedness and have pity? Is it a charitable plea for the good of others, even for the good of his wife and children, for his mother or his father? Is it a poignant confession of sin? Is it the prayer of a man who is at all troubled in his soul—afraid, as it were, to come before God in His holy place?

It is the proud prayer of a proud man; of a brainless creature who thinks himself a multimillionaire in Grace; of a man so rich in his conceit before God that he can publicly despise his fellow-men and confidentially whisper their filthy sins to the Almighty; the prayer

of a man who fancies that he has obtained a stockmarket corner on holiness! Why, this man fancies himself great even in God's sight; his holiness is so tremendous that God Himself must doubtless be duly astonished at it; and, in case God does not know how high this holiness is, the Pharisee tells Him; and by comparing his sacred whiteness with the muddy humanity around him, he points an emphatic contrast, all the more clear-cut and startling by reason of that dirty fellow in the back of the Temple—a shrinking Publican, whose fingers are calloused by exchanging money, who really has not courage enough to raise his eyes to heaven!

A strange prayer! And do not forget that it is a prayer; this is really the way the Pharisee talks to God. He speaks of himself, telling God how good he is, how much better than other men, even going into details about fasting and paying tithes. And all this with the only implication possible—namely, that God really owes him something for clothing himself in robes of such dazzling sanctity.

#### THE HONEST MAN'S PRAYER

Our Lord then calls our attention to another man, to the poor Publican there in the back of the Temple. He does not even lift up his eyes; he strikes his breast; he whispers: "O God, be merciful to me, a sinner!" Notice that this is a *prayer*. The Publican also has come to the sacred Temple to fulfill his religious duties, to pay homage to Almighty God, to lift up his heart and soul to God, and the best effort of this poor man results only in sighs, in oppressing shame, in a wail of penitence for sin: "O God, be merciful to me a sinner!"

Now, this is not only a prayer, but it is the prayer of a *sinner*. The Publican is really a sinner. Our Lord tells us that, and perhaps, judging from the attitude of the Pharisee, the man is a notorious sinner. But the man is fully conscious of his own sins. He does not hide them either from God or himself. He is a very honest man, even if he is a notorious, though a very repentant sinner. This poor earnest fellow, heartily ashamed of himself, has at last crawled to God's Temple, the house of God, with the purpose of confessing his sins and begging mercy from God, his Father. Surely, this is an honest prayer that faces the facts, no matter how disagreeable and shameful the facts may be. This Publican is so



honest that he does not even deceive himself. No one would ever call him a saint; and certainly he would never call himself a saint; but, knowing honestly that he is a sinner, and knowing honestly that he is sorry for his sins, he stands like an honest man before God, doing penance and humbly confessing his sin.

Oh, this fellow is an honest man of God, even if he has betrayed both himself and his God by sins. Those are the slimy, creeping things of a bad dream in the past. Oh, if God will only grant mercy now! This man knows what he needs—mercy; he asks for nothing else, and he asks for that very humbly: “O God be merciful to me a sinner!”

#### OUR LORD'S COMMENT

Now, the Pharisee praised himself, but Our Lord praises the Publican. The Pharisee believes that he is justified; but Our Lord tells us that the Publican is justified rather than the Pharisee. And Our Lord gives us the reason: “I say to you this man went down to his house justified rather than the other; because everyone that exalteth himself, shall be humbled; and he that humbleth himself, shall be exalted.”

How did this apply to the Pharisee? He praised himself, and God disapproved of him; he demanded recognition of his holiness, and God looked on him and saw no holiness there; he lifted himself on the mighty waves of his own self-esteem, and God had a very low opinion of him; he compared himself with his fellow-men, claiming that they were sinners and he a saint, but in God's sight it is just the other way about—at least in the specific case of the Publican. In a word, the Pharisee's high opinion of himself is entirely wrong, and he is that most pitiable of men, one who struts about before the world as a saint, perhaps saying and even printing harsh things about the morality of their vulgar brethren, even perhaps lobbying to have laws passed that will legislate all these low people of Publican tastes into strict morality. We know, all of us, that there are many modern Pharisees who spend their time in the delectable occupation of comparing themselves with others, while they are supposed to be talking to God. They speak to God as if He did not know their virtues and the vices of other men; in short, they are so wrapped up in the warming concept of their own superior holiness that they can-

not see Almighty God frowning at them—while He holds out His arms to the very sinners they despise.

But let us not spend all our time talking of the Pharisee. Our Lord described this scene as a warning to all of us. Notice to whom He speaks: "To some who trusted in themselves as just and despised others." We marvel in scandalized astonishment at the Pharisee and his proud prayer of self-approbation; but if we think that we are just and holy, if we come into this church before God and begin to think harshly of our neighbors—perhaps for their poor dress or work-roughened hands or sorrowing faces, or because they carry lunch-boxes stopping in here on their way to toil, or because we give more in the collection than they do—or if, for any reason, we think we are better than anyone else, we ought to heed the story of the Pharisee and the Publican. Brethren, we come to church to pay homage to God; we come to church to cast our eyes down in deep shame for sin; we beat our breast for sin; but we do lift up our eyes when the Sacred Host is raised, and then we can and every one of us, without any exception, ought to cry out: "O God, be merciful to me a sinner!" It is such honest humility that will send us back to our homes justified in the sight of God.

## ELEVENTH SUNDAY AFTER PENTECOST

### The Miracle of Right Speech

By AUG. T. ZELLER, C.S.S.R.

*"The string of his tongue was loosed, and he spoke right" (Mark, vii. 35).*

*SYNOPSIS: Introduction: (1) The miracle. (2) Its wider application.*

*I. The Importance of a Right Use of Speech. (1) From common sense. (2) St. Chrysostom.*

*II. The Meaning of Right Speech. (1) To speak reverently. (2) To speak charitably. (3) To speak intelligently of our Faith.*

*Conclusion: A Catholic in all things.*

The miracle of the healing of the deaf and dumb man in the Gospel of this day implies, no doubt, that he spoke his mother-tongue distinctly and intelligibly, as if he had never been prevented by his affliction from acquiring it—as if he had learned it from childhood. It amazed the multitude to such an extent that they spread the news

of it, and spoke all the more loudly of it, the more Jesus urged them to be silent. "And he spoke right"—this it was that astonished them.

But the words might easily be applied in a wider sense. And then, to say of any man that "he spoke right" on all occasions, would be praise of the highest order. "If any man offend not in word, the same is a perfect man" (James, iii. 2).

It is a blessing, indeed, that we might well ask for to-day, that our dear Saviour might touch our lips as He touched those of the deaf and dumb man, and make us "speak right." We might well pray to our Lady after Holy Communion:

Mother, upon my lips today  
Christ's precious blood was laid:  
Wilt thou vouchsafe as portress dear  
To guard those lips today,—  
Lessen my words of idle worth  
And govern all I say.  
So that my words at length may be  
Faint echoes of thine own.

#### THE IMPORTANCE OF RIGHT SPEAKING

Indeed, even a superficial consideration of the possible results of a right or wrong use of language is enough to show us how important it is. Simply consider the influence for good or evil conversation may exert, whether in the home, in social contacts, in business life, in casual meetings even. Sometimes it is the general tenor of conversation, daily imbibed, that affects a person's ideals and principles—to raise or lower them; sometimes it is a chance word that shapes one's whole mode of thought.

Life is full of examples. Here is a letter written by a convert which illustrates this point. "Three years ago," she writes, "I was not only not a Catholic, but a bitter anti-Catholic. I had been brought up in a section of the country where Catholics were few in number. Bigotry and prejudice were the breath of my nostrils. Nothing was too bad for me to believe of the Church; for I was living in an atmosphere of hatred of all things Catholic. As I look back now, I wonder why it never occurred to me to question the truth of the stories I heard of priests, nuns, etc. But, as a matter of fact, such a thought never came to me. . . .

"Circumstances forced me to change my position, and I found my-



self in a large office in which a number of Catholic young ladies were employed. Their dress, their conversation, their general deportment were so dignified and modest that I could not but be impressed. They freely discussed their religion, speaking of going to Mass on holydays, of going to confession, of fasting and abstinence, etc.

"Suddenly, by the grace of God I now think, I became curious to discover just what it was in the Catholic religion that could exercise such an influence upon those who believed in it. I inquired, listened to sermons, read Catholic books, and received the gift of faith. I attribute my being a Catholic to-day to the example and conversation of those Catholic girls."

Our holy Faith impresses upon us still more emphatic reasons for "right speaking." St. John Chrysostom, the great Christian preacher of the fourth century, who spoke to the people in the homely language of everyday life, and touched so intimately all their problems and difficulties, in one of his sermons says: "Thou hast a spiritual mouth, sealed by the Holy Spirit. Ponder well the dignity of that mouth of thine. Thy dwelling place is heaven. Thy converse is with the angels. Thou art deemed worthy of the kiss of the Lord in Communion. By so many and so great things has God adorned thy mouth—with hymns, the hymns of angels; he has adorned it with more than angels' food—with His kiss, with His embrace. And darest thou speak ill?"

#### WHAT IT MEANS "TO SPEAK RIGHT"

It means, first of all, to speak *reverently*. While thoughtless men use profanity quite freely, they notice at once the man who does not do so, and, on the other hand, they are more or less shocked or at least surprised when they hear a man, who ordinarily demands their respect, descend to irreverence. Some forms of profanity are especially abhorrent to all men of finer feeling.

Just what influence might be exerted by a reverent use of language in regard to all things sacred, may be seen from the following incident. A Catholic census taker in the course of the day's routine met a family that had been recently received into the Church.

"I might have been a Catholic years ago," the father said regret-

fully, "if the fellows I worked with had been different. They called themselves Catholic, but I guess they weren't the right sort."

"Catholics in name," said the visitor.

"Yes; that was about it. They were a bad lot. I was only a boy then, and I hadn't any more sense than to think all Catholics were no good."

"What made you change your mind?"

"A Holy Name parade some years ago. The men looked so well, so decent, you know, that I began to think the fellows in the shop didn't belong to them at all. Shortly after that the boss fired the whole lot for stirring up trouble. And what do you think? The new men were Catholics, too—the right sort. Their ways and their talk were so different! That's why I am a Catholic and all my family."

It was the profanity of the one set and the reverence of the other than influenced this man.

Men are often deterred from reverence, especially when religion becomes the topic of conversation, by a weak dread of being reckoned among "the pious." This is a weakness which Maurice Francis Egan, one time Ambassador of the United States to Denmark, scored in one of his public utterances. He said:

"It is a sign of a kind of agnosticism to look on the word 'pious' as applied to a man as a deadly insult. One may call a man a liar under certain circumstances, and he will not resent it so quickly as if you called him 'pious' in public; and yet Virgil and other Latins had a great respect for the term. It ought to be for the honest believer a title of honor.

"We Catholics, I fancy, are all really pious at heart, and it does seem strange and illogical to be ashamed of being pious. This shame denotes doubt and even agnostic indifference."

"To speak right" means, further, to speak kindly—with a sense of fairness and charity. The need for and the far-reaching influence in the home of language dominated always by kindness, gentleness and affection, is evident to us all. But true kindness should rule all our conversations. It may be in business, it may be in politics, it may be in social life: wherever the character or actions of others are involved in discussion, we should always be guided, not only by truth, but also by charity.

This does not mean that errors are not to be rebuked, that mistakes are not to be corrected, especially if they be harmful to others, and in particular to those confided to our care. But at all times fairness and kindness are in place, and will rather enhance the effectiveness of our words.

Above all, "to speak right" means to avoid mere gossip, the free and easy blackening of others' characters, and the vulture-like preference for scandal involving others. So naturally repugnant is this to everyone who reflects, that we can at once see the point of the following story, told by the mother of a family.

"Not long ago several girls were in our home, when, after a furious ringing of the bell, another one of their mates joined them. Before she removed her wraps we heard the newcomer cry breathlessly:

"'I've just heard the most awful thing about Nellie Graham, and I've run all the way to get here to tell you about it. But you must everyone promise not to breathe it to a living soul.'

"As good as her word, she proceeded to have each girl make the promise strictly. It was then that, much to our amusement, we heard the girl who so dislikes gossip say quietly:

"'We've all promised faithfully not to tell the story, Edith. Now, hadn't you better promise, too?'

"At this we had to laugh, and the girls, hearing us, joined in. It is unnecessary to add that the story was not told."

"To speak right" means, finally, to speak intelligently about our holy Faith. And to speak intelligently means to speak with knowledge, with zeal, and with courage of one's convictions, yet with respect for the convictions of others and with sympathetic understanding for their difficulties.

A recent report regarding Professor Robert Howard Lord, of Harvard, an international authority on European history, and a convert to the Church, now studying at Brighton Seminary, Boston, may well be recalled here. It is not a unique case, but typical.

For more than a decade Professor Lord has been one of the most popular teachers at Harvard University. A college girl, it is said, played an important rôle in his conversion and decision to become a priest at the age of forty-two. This girl, a pupil in one of his Rad-



cliffe College history classes several years ago, disputed some of his statements regarding the Catholic Church, and entered into a discussion which stimulated the Professor to further study. At the conclusion of his study, he began taking instructions from a Boston priest and was received into the Church.

### CONCLUSION

What Joyce Kilmer says in the introduction to his splendid volume, "Dreams and Images," in regard to the written word directly, applies also with equal truth to the spoken word of a Catholic.

"A Catholic," he writes, "is not a Catholic only when he prays. He is a Catholic in all the thoughts and actions of his life. And, when he attempts to reflect in words some of the beauty of which as a poet he is conscious, he is very near to prayer and adoration. Indeed, true literature, like the violet and the star, keep the heart of man fixed upon God from whom all beauty comes."

Our Catholic Faith then must be reflected in our language as well as in our prayers and actions. As conversation can serve to keep our own minds and those of our hearers on things forbidden, so our conversation also can serve to keep ideals from being tarnished. We cannot indulge freely in irreverent, unkind, cowardly or smutty language without lowering ourselves and harming others. We cannot keep our conversation on our higher levels without contributing to the beauty of our own characters and to the happiness of others.

## TWELFTH SUNDAY AFTER PENTECOST

### Some Practical Aspects of Charity

By D. J. MACDONALD, Ph.D.

*"Go, and do thou in like manner" (Luke, x. 37).*

- SYNOPSIS:* (1) *Our neighbors are all mankind.*  
(2) *Our own welfare, and practical interest in others.*  
(3) *Modern ways of robbing, and charity.*  
(4) *Foreign policy of governments, and charity.*

The Jews and the Samaritans hated one another vehemently. The Jews looked upon the Samaritans as a mongrel race with a mongrel

religion. On one occasion, when the Jews wanted to insult our Divine Lord, they said to Him: "Do we not say well that thou art a Samaritan and hath a devil?" No classes or races could be more despised by one another than were the Jews and the Samaritans, and our Divine Saviour shows us in today's Gospel that, no matter how wide the gulf may be that separates us from others, we must be as charitable to them as was the Samaritan to the Jew.

Our Divine Lord tells us that we must love our neighbors as ourselves. And who are our neighbors? They are all humanity. They include, not only the people of our own class and of our own country, but also the people of all classes and all countries. We may be separated from others by creed and by color, but, at the same time, we are all bound to one another by the bond of humanity—a bond which is infinitely stronger than any separating influence of creed or color. This bond ties us all to one another; because of it, we are all related to one another, whether we be white or black or yellow. And this relationship is not so distant as is sometimes imagined. Dr. C. B. Davenport, America's greatest authority on this subject, says: "No people of English descent are more distantly related than thirtieth cousin, while most people are more nearly related than that." Because of our common origin, then, we are all related to one another, and as a consequence are bound to be interested in the welfare of one another.

This relationship between us all has been obscured by differences of language, of color, and of class, that sprang up between us during the course of time. These differences have caused us to neglect our duties to one another and to lessen the solidarity that should obtain among us. In order to lessen the importance attached to these differences, and to make us look on one another in the right light, Christ said: "All you are brethren." "If we are all brothers," writes Bos-suet, "all made to the image of God and all equally His children, all of one race and blood, we ought to have a care for one another. Not without reason has it been written: 'God hath charged every man to have a care of his neighbor.'"

#### OUR OWN WELFARE AND CHARITY

Years ago one might satisfy the obligation of charity by giving alms and help to the poor of one's neighborhood, but this does not

suffice today. It does not suffice today, because our own welfare and the welfare of others depend on our being interested in the activities of persons separated from us racially, socially, and geographically. On account of the industrial revolution and modern systems of communication, we are more dependent on one another now than we formerly were. The welfare of any part of the country is becoming more and more dependent on conditions in some other part of the country; the welfare of any particular class is conditioned more and more by the views and attitudes of others. The welfare of a great part of this country for example, is influenced by conditions in the coal-mining districts, and the welfare of the miners themselves is conditioned by public opinion throughout the whole country, because neither side in a mining dispute can win in the face of a serious public opinion hostile to it.

This interdependency is not confined to the people of one nation, but exists between all nations. A local dispute in some foreign country may involve us again in a war more terrible than the Great World War. Some disgruntled tailor of New York's East Side, incensed with the imaginary or real wrongs of his class, may light a revolution in some foreign country that will cast its lurid glare on the spires and shrines of this side of the Atlantic. We must not, then, for our own sakes remain indifferent to the activities of any class or race.

We must be interested in the activities and lives of others, moreover, because this is the will of God. In the Gospel of today Christ commands us to treat others in the charitable manner in which the Samaritan treated the Jew. The teaching of Christ abounds in precepts commanding us to make sacrifices for others. The Church, following the example of her Divine Founder, has proclaimed in every age the necessity of being interested in the temporal welfare of others.

#### MODERN METHODS OF ROBBERY

Nowadays people are robbed and injured in ways that were not dreamt of in the time of our Saviour. Today people are robbed more frequently in our markets and factories than on our highways; they are robbed by unjust prices and unjust wages. Evidence of this is found in the contrast between the lives of the different social classes of our country.



Are we good Samaritans to these poor, or are we their robbers? If we are to comply with the teaching of Christ, we ourselves will be, first of all, fair and just to others. If we belong to the employing class, we must have a real interest in the welfare of our workers. We may not manage our business without taking into consideration their well-being. We are stewards of our property, and not its absolute masters. The right of property does not give us the right to do as we please with that property. Landlords may not exploit the landless; factory owners may not exploit the wage-earner. "There is a dictate of nature," wrote Pope Leo XIII, "more imperious and more ancient than any bargain between man and man, that the remuneration must be enough to support the wage-earner in reasonable and frugal comfort."

In all our dealings with others, then, we must be fair and reasonable. Sometimes it is difficult to determine what is fair and reasonable, especially in our complicated modern society; but this does not excuse us from trying to be truly equitable. It is not enough to have the will to be just; we must try to find out what is fair treatment for those with whom we deal.

The injured man of today's Gospel was overcome by physical force. In modern society, a person may be overcome in more refined and subtle ways. He may be overcome by the superior intellectual strength of those with whom he deals. It is just as wrong to rob one by superior intellectual or social strength as it is to rob one by superior physical strength. In modern society the welfare of many depends upon the wage bargains and price bargains that they make with others. These bargains must be fair; neither party to the bargain may use his intellectual or economical strength to exploit the other. If he does, he is just as guilty of robbery as if he took away from the other by physical force.

A fair share of the robbery committed today is due to the superior social and economic strength of the robbers. Through their economic strength, for example, they can influence the press and government. Some of this robbery might be done away with, if the people took more interest in political and social problems. Because of our negligence of and indifference to these problems, we are indirectly responsible for some of this robbery.

## POLITICAL POLICY AND CHARITY

Our neighbors include, not only the people of our own country, but the people of every country. We may not remain indifferent to other peoples, whether they be in China or in Mexico. It may be difficult at times to know what to do in a question of oppression in other countries, but no people or its representatives should be indifferent to the oppression of their brothers, no matter where these live. For practical reasons—that is, for the greater good of all—it may be inopportune at times to interfere in the political affairs of some foreign country. At the same time, it would seem that it should be possible to devise some means to redress injustice wherever found. A nationalism that would utterly isolate a people from other nations seems to be inconsistent with the lesson of today's Gospel. National selfishness is as contrary to the moral law as is individual selfishness.

Efforts are being made to lessen the frequency of wars, to prevent the oppression of one state by another. These efforts may not accomplish much, but we should not take for granted that this will be their result. So long as there is a possibility of establishing machinery for lessening such oppression, we should all be interested in this question. And let it not be said that these are matters merely for our politicians and our Government. In a democracy our Government will do what the people want done. No modern Government can be expected to pursue a Christian line of policy, unless the people it represents is enlightened and Christian.

We must, then, not only be fair ourselves in our dealings with others, but we must also use our influence to prevent exploitation by others. This means an interest in others sufficiently strong to make us read good social and political literature. A Welsh proverb says: "One grain will not fill a sack, but many will." One enlightened and Christian citizen will not go far towards making life what it should be, but many will.

# CONFERENCES FOR THE HOLY HOUR

By GEORGE H. COBB

## VII. The Corn of the Elect

The Holy Eucharist is dimly foretold in those words of Zacharias: "For what is the good thing of Him, and what is His beautiful thing, but the corn of the elect, and wine springing forth virgins?" (Zach., ix. 17). That one phrase, "the corn of the elect" will provide us with plentiful food for thought.

### I. IMMOLATION.

In the growing of wheat the field must first be fertilized, ploughed, broken up, before the seed is set. God's agents, the frost, rain, wind, and sun, play their part. When God has given the increase and the field is white to harvest, the wheat must be cut down, tied in sheaves, and finally threshed. The hardened grain passes through the mill, where it is ground to powder. The flour is worked into dough, subjected to the fire, and, as bread, is torn to pieces by the teeth of man to provide him with nutriment. Immolation is here the keynote.

Jesus chooses to feed us under the form of bread to typify, not merely nutriment, but also immolation. The very name host signifies victim. *O Salutaris Hostia!* Abel and Isaac are types of our Lord, and show Him as a victim. "He is cut off out of the land of the living" (Is., v. 2. 8), even as corn is cut down for man's food. The Lamb of God is daily immolated upon the Christian altar, "a lamb standing as it were slain" (Apoc., v. 6).

In the Mass, this spotless victim is mystically sacrificed in a bloodless manner. It is during the Mass, therefore, that genuine sorrow should well up in our hearts for those personal sins which have caused this immolation. "Wash me still more from my sins!" At the same time our hearts might well be filled with gratitude for this divine Deliverer, who has so generously and copiously redeemed us from our iniquities. "Let us give thanks to the Lord Our God!" From such sorrow and gratitude there will spring a childlike confidence in Him, who has delivered us from so many evils. "In Te, Domine, speravi, etc." Oh! for the generosity of a St. Paul in response to Him who becomes a daily oblation for us: "For Thy sake



we are put to death all the day long. We are accounted as sheep for the slaughter" (Rom., viii. 36).

## II. BURIAL.

When the grain is placed in the earth, it is a kind of burial; the furrow is the grave, and earth is flung over it as at a funeral. Its final resting-place is in the body of man, as in a tomb, for his nourishment.

"The Corn of the elect" is wrapped in the winding sheet of the Eucharistic appearances, the ciborium is a funereal urn, the tabernacle a tomb where reigns the silence of death. This thought strikes us in Holy Week, for the side altar to which the Sacred Host is carried on Holy Thursday is called the Holy Sepulchre. In many medieval churches this place of repose takes the form of a tomb. In none of these places does Jesus find His final resting-place. Like the wheat, His final place of burial is within us. The Body of Our Lord is profaned every time it loses its Eucharistic existence, saving in Holy Communion.

We enter the church, and seem to hear His voice: "When wilt thou bury Me in thy heart?" Alas, how often one feels, when many are present at Mass and only few communicants, that the words of St. John might well be applied: "He came to His own and His own received Him not." Resolve to approach Holy Communion often. Do not urge your unworthiness. Even Mary, the spotless one, was unworthy of so infinite a condescension. He invites us—that is enough. Like the beggars of old who gathered around a rich man's feast to clutch eagerly at the morsels that fell from the table, we approach the rails fully conscious of our unworthiness. "Lord I am not worthy."

## III. A NEW LIFE.

The grain of wheat buried in the earth, or in man's body, seems to perish. From that one grain springs forth a blade of wheat bearing manifold fruit. Eaten by man, it becomes part of his substance, passing from lowly vegetable life into the highest form of life on earth, which is that of man.

At the entombment of Jesus His followers were filled with dismay, and it seemed to them that all their high hopes had now ended in

dismal failure. The tragedy of Calvary had swept from their minds the Master's prophecy, told them in the days when all was well: "Unless the grain of wheat fall into the ground and die, itself remaineth alone. But, if it die, it bringeth forth much fruit." Then came the Resurrection, the sublime proof of His divinity, a triumph over death which could only be gained by the Master of life and death.

In the Mass, Jesus dies in a mystical manner, and is buried in our hearts in the Holy Communion. Yes, the "Corn of the elect" must be planted in the earth of your hearts that you may rise to newness of life, a life so different to that of worldings, a life generous, unselfish, all for Jesus.. This is what He means in saying: "Unless you eat the Flesh of the Son of Man, you cannot have life in you." Truly does He in this manner become the Life of our life, for "he that eateth Me, the same also shall live by Me."

To communicate—nay, even to communicate frequently—is not sufficient to bring about this startling result. We must play our part; we must do all that is in us. "How slight, how easy is the effort which he is called upon to make in comparison with the power which he puts in motion! It is like the act of a child who presses the lever which controls the barriers of the flood; one touch and the deluge pours over the plain" (Hedley, "Our Divine Saviour"). It means to die resolutely to the lower, animal life with its bestial cravings, in order to lead the higher life with its noble ideals. "The more a man dieth to himself, the more doth he begin to live to God" (*Imitation*, II, 12). There is only one sure way to heaven, which the Master has already trod, and that way leads "through many tribulations." A soldier, to gain a service medal, has to go through all the weariness of warfare, and distinguish himself on the battlefield.

## Book Reviews

### UNIVERSAL KNOWLEDGE

The appearance of the first volume of *Universal Knowledge*\* is a really important and significant event in Catholic publishing. It is important, because there is an appalling need for such a work; it is significant, because it means that Catholic scholarship is reasserting its right to be heard in a domain which, in English-speaking countries at least, it had abandoned to those who were indifferent, where not actually hostile, to Catholic and even Christian thought.

In its own sphere this new work ought to exercise as salutary an influence as *The Catholic Encyclopedia*, which was launched by practically the same board of Editors some twenty years ago. Only too generally we Catholics are tarred with the same brush as the Protestant Fundamentalists. We are stigmatized as narrow persons who are afraid to come out into the open and frankly discuss all the many urgent questions that are disturbing the modern mind. Critics holding such views will find their answer in *Universal Knowledge*, where scholars no less eminent than the contributors to other encyclopedias will make clear the Catholic standpoint on the multifarious issues being raised today.

In this venture, as ambitious as it is brave, the Editors deserve all the support and encouragement that can possibly be tendered to them. To range the broad domain of secular knowledge, to sift the innumerable hypotheses and problems that the restless mind of man has broached, to keep a secure footing amid the shoals of shifting opinions and the seething eddies of human prejudices, is a task not lightly to be undertaken. If it was the high achievement of *The Catholic Encyclopedia* to reveal to all who cared to consult it the impregnable position of Catholicism among religions, it is the equally ambitious goal of the present work to show that Catholic culture is equally safe from the onslaughts of profane science.

In a prospectus accompanying the first volume, the Editors explain the reasons which prompted the new venture, and also the special methods whereby they expect to compress their stupendous material into twelve large volumes. While it is interesting to be reminded that no new encyclopedias (but only revisions) have been published in English for forty years, and that there is thus certainly a need for a fresh ap-

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\* *Universal Knowledge. A Dictionary and Encyclopedia of Arts and Sciences. History and Biography, Law, Literature, Religions, Nations, Races, Customs and Institutions.* Edited by Edward A. Pace, Ph.D., D.D., Thomas J. Shahan, D.D., Conde B. Pallen, Ph.D., LL.D., James J. Walsh, M.D., Ph.D., and John J. Wynne, S.J., S.T.D. In Twelve Volumes. Volume I (The Universal Knowledge Foundation, New York City, 1927).



praisal of profane topics on the basis of present-day knowledge, it is an all-sufficient justification for the present work that such an encyclopedia has never before been attempted in English. Germany, for example, has several such works. As to the plans for compressing their material within reasonable limits, it is enough to say here that their proposals would be admirable, even were there no necessity for economizing space.

Turning to the volume itself, we cannot attempt more than a very general appreciation of its scope and characteristics. A comparison of the volume with one of the most popular of the existing encyclopedias reveals that *Universal Knowledge* has a far larger number of titles under the letter A, and this has been accomplished without stinting the reader in any information that he might legitimately expect in a general work of reference. After all, an encyclopedia is intended for the average man, and is no place for elaborate technical treatises, which appeal only to the few. Any reader who is not satisfied with the clear and abundant information given in the volume under review, should consult, not an encyclopedia, but some special work on the topic in question.

The chief characteristics of the volume are its solid, scholarly treatment and its refreshing freedom from the prepossessions and hypotheses of pseudo-science. Proceeding upon the assumption that no established facts can contradict the Truth, and having no pet theories of their own to put forward in historical or scientific questions, the distinguished authors are content with giving an objective statement of the facts—and of both sides—of every question. The authors, for example, attach its full historical importance to the Old Testament, and do not airily brush it aside as mythical (as does the popular encyclopedia above referred to), merely because some of the events narrated imply supernatural intervention in human affairs. It is here, of course, that we find the sharp cleavage between Christian and agnostic thought. Believing in a Divinity, the Christian finds no intellectual difficulty in accepting His intervention in past human affairs, especially as he can find possibly as many instances of such intervention today (at Lourdes, etc.). Why, then, should Abraham be reduced to a purely mythical figure because of such extraordinary happenings? Why, furthermore, simply because an unproved and now more than ever doubtful hypothesis of evolution seems to demand it, should the origin of all religion be referred to the animistic beliefs entertained by some of the most degraded races in the world? Yet, such are the verdicts passed on Abraham and Religion in one of the most widely circulated encyclopedias.

It follows directly from what has been said that *Universal Knowledge* should be *the* work of reference for every Catholic. Not that it

should be regarded as a strictly religious work, for such is far from being the aim of the publishers. But possibly for this very reason the work is all the more valuable even from the religious standpoint. The rank and file of mankind are no longer influenced so deeply as formerly by religious polemics. The contention today is not between religion and religion, but between so-called science and all religions. It is, therefore, a matter of urgent importance that all the causes of the supposed conflict between science and religion be calmly and logically reviewed, and that the Christian side of the controversy be made available for every sincere inquirer. Consequently, the appeal of *Universal Knowledge* is far from being limited to Catholic readers; it should—and, we trust, will—be consulted by all who prefer fair and candid statements to one-sided and biased views. For this reason, the work should certainly be available in every public library in the country.

We trust it will not seem ungracious if we express some criticisms as a result of our necessarily cursory examination of the volume, for it seems a pity that such an admirable work should be disfigured by even occasional blemishes that could be easily eliminated. In many instances the Greek derivations are mistaken (cfr. antitype), inaccurate (cfr. anacrusis), and transliterated inconsistently (cfr. anchor and ancylopoda). There are also some mistakes in German, and we assume that the inconsistent statements in the article *Animism* are to be attributed to the translator, and not to its eminent author. Again, in the article on *Antrim* (Ireland), the writer says that the "colonization from Scotland began in the seventeenth century"—surely a naïve way of describing the Protestant Plantation of Eastern Ulster! One sentence in the article on Austria-Hungary seems to imply that Bavaria belonged to that Empire. Finally, we would express the hope that the Editors do not intend to adhere to the practice of transliterating Greek quotations. Even when transliterated, the quotations remain Greek to those unacquainted with the language. Why, therefore, make them cross-word puzzles for those who do understand it? Write the Greek words in English letters, and it is frequently impossible to determine the number and case of nouns, the number, tense and mood of verbs, etc. Such a simple word as "en" (written in English characters) might have a bewildering variety of meanings, which confusion would be immediately cleared by the Greek form. The retention of the English transliterations in the derivations of words may serve the useful purpose of familiarizing the general reader with Greek roots, but we can see no such justification for the transliteration of Greek quotations. We feel that all Greek scholars—and for them alone the quotations have a value—will join in our plea to the Editors to use Greek characters for all Greek quotations in the later volumes.

THOMAS J. KENNEDY.

## THE RATIONES SEMINALES IN ST. AUGUSTINE

This is the title of a dissertation submitted by Michael J. McKeough, O. Præm., M.A., to the Catholic University of America for the Degree of Doctor of Philosophy. It is very frankly a study on Evolution.

Quite naturally, the writer deals diffidently with this subject. Without explicitly formulating the causes of his diffidence, he may feel that a merely physical question like Evolution is caviare to the theologian, or even to the philosopher. He probably recalls with comfort that the Church's charism of infallibility extends to faith and morals, but not as such to history or physical science. Moreover, he has always been taught that the Church is above, not below the Bible. With these two principles in his mind, he is at a loss to know how certain exegetes can look upon the Bible almost as a storehouse of physical science—especially in the abstruse matter of cosmic development. No doubt he feels, with some brother theologians, that questions put to him about Evolution are, to say the least, premature, if not immature. Even if the guardian of revelation had a duty of answering physical science about such a question as Evolution, the question should be put by physical science and not by this or that scientist. In other words, for the Catholic theologian the question of Evolution may hardly be said to arise until it is put by the unanimous and reasoned consent of scientists. But in the matter of Evolution this unanimous and reasoned consent is still to seek.

A great principle of St. Thomas has been behind the quiet reserve of Father McKeough's book. Strangely enough, St. Thomas enunciates the principle when dealing with the Hexaemeron (*Summa Theol.*, I, Q. lxxviii, art. 1, English translation):

"In discussing matters of this kind two rules are to be observed, as Augustine teaches (*Gen. ad litt.*, 1).

"The first is to hold the truth of Scripture without wavering.

"The second is that, since Scripture can be explained in a multiplicity of senses, one should adhere to a particular explanation only in such measure as to abandon it if it can be proved with certainty [*certa ratione*] to be false; lest Holy Scripture be exposed to the ridicule of unbelievers, and an obstacle be placed to their believing."

Father McKeough has not thought it wise to jettison this philosophic breadth of the Church's great thinker. Evolution—a word of many meanings!—has not yet been sent up to the House of Theologians by the unanimous vote of the House of Scientists. Until it is so sent, we can abide in philosophic indifference, *pendente lite*.

VINCENT McNABB, O.P.



## SCHOLASTIC AND NON-SCHOLASTIC PSYCHOLOGY

Several years ago, Father Pyne wrote as an introduction to psychology, a short book on the mind and its activities. He has now published another work,\* in amplification of that earlier one. The subject matter of his new work is the human soul in itself and in its operations of the sensuous and rational orders; and the sections are so arranged that after a preliminary discussion on science and evolution, which prepares the way for much that follows, Part II treats of the nature of the soul, its origin, immortality and powers, while Parts III and IV discuss the sensible and intellectual activities that proceed from the soul as from their cause. As to content, therefore, this volume differs from many similar text-books of psychology in that it treats only of those aspects of the soul that transcend organic or vegetative life. As to division and order of the subject matter, we prefer it to others that we have seen. The partition of the whole treatise into Rational and Phenomenal Psychology is simple, natural and clear; and Father Pyne argues convincingly for the practical utility of departing from the modern order of presentation and of treating first the nature of the soul before taking up the question of its phenomena or activities, which latter plan he has adopted. The general disposition of the matter in this book, therefore, does not differ from that of the *Summa Theologica*, where St. Thomas considers, first the essence and faculties of the soul (I, QQ. lxxv-lxxvii), then the lower faculties (Q. lxxviii), and finally the intellect and will (QQ. lxxix sqq). The inclusion of special sections on "Science" in the Introductory Part adds much to the value of the book in view of the many wrong notions of Science which are current today, and which are introduced into discussions on psychology as well as on other questions. Many advocates of what is called "scientific psychology," attempt nowadays to crush opposition by their appeals to science, and seek especially to coerce all into admitting the truth of the evolutionary hypothesis and of the application they make of it to the phenomena of the soul; and, since their erroneous ideas and interpretations are met with in various parts of psychology, the author did well to show from the very outset the difference between genuine science and the counterfeit which claims its name, and also the hollowness of the pretensions made by the Evolutionists.

When we pass on to consider the question of style and treatment, we find that Father Pyne's book is very novel. The reader will readily understand what we mean when we say that "The Mind" is a text-book dealing with very abstruse matters, and yet teaching so entertainingly that it reads almost like a story. The dryness that one might expect in a students' manual is conspicuous by its absence. Popular

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\**The Mind*. By John X. Pyne, S.J., Professor of Philosophy, Fordham University (Benziger Bros., New York City).

illustrations, easy and direct manner of speech, applications to everyday life, humor even and anecdote, are employed to good effect, and the result is that what might have been heavy and wearisome for the intended reader ought to be to him interesting and attractive. Such means of winning attention are not necessary in the case of students who are already acquainted with philosophy and have a liking for it; but, since Father Pyne modestly disclaims any purpose of providing other than an introduction to larger works on psychology, we believe he has done wisely in making the approach as inviting as possible. William James, no doubt, owed a great share of his influence as a psychologist to the fact that he was a master of style, and many of the so-called scientific psychologists receive a wide hearing because they know how to interweave their ideas with other matters that are easier and of more immediate and popular interest. The same methods, then, ought to be helpful in works introductory to the study of Scholastic psychology, but up to the present time we have few such works in the English language.

Another characteristic of Father Pyne's work is the attention devoted to the refutation of non-Scholastic psychologists (especially those of more recent date), and the care exercised in quoting from their writings which precludes the danger of misrepresentation. But here we would make a criticism. Although fairness to an adversary requires that we should give an honest statement of his views, yet this does not imply that we should adopt the technical language of his system in place of that of our own. The modern psychologists generally, we are told, have abandoned the word "soul" and substituted for it "mind." Some Scholastics have imitated their example, and among them is Father Pyne. All things considered, we do not think this innovation a good one. Certainly those for whom Father Pyne writes will be more puzzled by the newfangled "mind" than by the old-fashioned but clear expression, "soul."

J. A. McHUGH, O.P.

## A PLEA FOR A TRUCE BETWEEN CHRISTIANITY AND SCIENCE

Professor de Launay is a distinguished man of science, a member of the French Academy of Sciences, and the author of a number of books dealing not only with geology (his own special branch of work), but also with travel, philosophy and political economy, as well as poetry. Thus, when he sets himself to address a scientific audience, he is able to do so from their own platform, and indeed as a master in their own synagogue. In a recent work,\* he, as a convinced and devout Catholic,

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\* *A Modern Plea for Christianity*. By Louis de Launay of the Academy of Sciences. Translated by Selden P. Delany, D.D. (The Macmillan Co., New York City).

proceeds to undertake the task of intervening, as he puts it, in the bitter conflict between Christians and their opponents, regardless of the blows that he is thus inviting from both sides, and for the purpose of endeavoring to persuade both parties to the struggle to call an armistice with the object of looking into and understanding each other's position. That would be a great gain, but how is it to be brought about?

Let us look at the scientific position for a moment. Every age has its passion—some would say its fad—and that of today is science. Mr. Chesterton says somewhere that the most difficult thing in the world is to remember that the time at which we are living is *a* time, and not *the* time, and that the burst of science we have been witnessing these seventy years or more may yet present itself to the eye of the future historian as something as brilliant and as brief as the splendid outburst of early Italian art. But, as things are, the man of science—more especially if he is quite young, in whatever chair he may have been seated—is apt to become at times a little *tête-montée* about the claims of science. Commending his own (most commendable) researches into the literature of evolution, a writer some years ago complacently remarked that he had gone so far in his labors “even to the reading of some matter written by certain Roman Catholic priests with a considerable amateur interest in natural history and a strong professional interest in anti-Darwinism.” That is the kind of *saugrenu* remark which leaves one uncertain whether to weep or to swear. At the moment of his writing, Wasmann—“a Roman Catholic priest”—was in the full flood of his biological researches, which, with great respect be it said, have secured him a much higher place in the scientific estimation than that of his critic. And where did he discover that priests have a “professional” bias against Darwinism? Perhaps it would be rude to ask if there have never been such things as men of science with “a strong professional interest in Darwinism,” and possibly even showing also a strong amateur ignorance of theology. I recall the book of another youthful would-be man of science, in which in a patronizing manner is noted the fact that he had actually gone to the trouble of reading Newman’s “Essay on Development” in order to ascertain whether he was in any sense a forerunner of Darwin.

Well, we have all been young, and said and done foolish things, but in a sense—though the above are exaggerated instances—that is the attitude of science towards religion. And when I say “science,” I mean the opinions of a number of men who have made their mark in one branch or another of science. A few only adopt the attitude of the man in the “Ebb Tide,” who looked at strangers with the air of asking: “Did God make you?”, and of finishing with the command: “Get off the earth.” A very great deal of this is due to the fatuous Anglican clergy at the time of the publication of the “Origin of Species,” and



to none more than that superficial creature, Samuel Wilberforce, and it will not be lived down by tomorrow. Hence, the difficulty of getting men of science to listen to the mediator when he comes to him with a book like this. As I have often remarked, the real problem is how to get people to listen with attention for, say, ten minutes to the case for the Catholic Church. If men would do this, the probability is that many of them would want to extend the time, and in the end find that they had got at what they always wanted. But it is the initial step that, as the adage reminds us, causes all the difficulty.

As to the book itself, it is written by one who, whilst fervently believing in and sympathetically expounding the doctrines of the Church, is nevertheless sympathetic and acquainted with the scientific mind and its attitude. The author expresses his expectation that orthodox and unorthodox will alike find things to object to in his book. The latter unquestionably will, and, though the present writer is the last person in the world to venture a theological criticism, it is the writer's own admission that in one or two directions, notably when he considers the possible annihilation of the wicked, he has gone beyond the confines of orthodoxy. This much, however, may certainly be said: the book is written in a persuasive style and in really captivating language, and should, if the people for whom it is intended can be got to read it, exercise a widespread influence.

BERTRAM C. A. WINDLE, F.R.S.

### PROHIBITION AND THE EARLY CHURCH

The "blurb" on the cover of Mr. Raymond's study on the above subject\*—if we may speak of "blurb" in connection with such a dignified institution as the Columbia University Press—leads the reader to expect some important prohibition propaganda. For it tells us: "The prohibition of alcoholic drinks is not an exclusively modern idea, but has deep roots in the past, particularly in its association with Christianity. The arguments used by the Churches today can be traced back even beyond their own history. In this volume the first attempt has been made to show the origins and growth of Christian ethics on the subject of wine and strong drink in a scientific manner, and it reveals a most interesting similarity between the arguments of the early Christian era and our own."

But the unwary reader who expects to find these roots of the Volstead Law traced back for him to early Christian times will be disappointed. For, as a matter of fact, the analogy seems to be between the early Christian attitude and the pre-prohibition private efforts towards

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\* *The Teaching of the Early Church on the Use of Wine and Strong Drink.* By Irving Woodworth Raymond (Columbia University Press, New York City).

temperance (and total abstinence) rather than between that attitude and an attempt to impose total abstinence by civil law. Certainly there is no consolation in this study for the prohibitionist who would make all intoxicating liquor an evil in itself.

Mr. Raymond shows quite conclusively that, with the exception of a few heretical sects, the early Christians looked upon wine as good in itself. And in this they were simply following the Jewish attitude, and that of Christ Himself. He first takes up the appeal of some religious prohibitionists to the Bible, and concludes that all the words used in both the Old and the New Testaments for wine—except *tiros* mean an intoxicating drink. And he thinks that even *tiros* was intoxicating when ready for use. There is no ground, therefore, for supposing that the wine Christ made from water at Cana, or what He used at the Last Supper, was non-intoxicating.

Side by side with this attitude, however, was a very clear realization of wine's possibilities for evil. There are a number of references in the Scriptures to its abuse, and Mr. Raymond wants to make total abstinence, at least in some cases, an implication of Christ's second commandment: "Thou shalt love thy neighbor as thyself." "If our example of total abstinence," he says, "would help our neighbor in his battle against drink, then in the interests of Christian fellowship and Divine Love we should forsake the drinking of intoxicating liquor. . . . It is precisely on these grounds that later generations have forsaken wine and strong drink. From the days of the Early Church to the present, an increasing number have yielded to the call of the higher morality and given up the use of intoxicating liquors for the benefit of their weaker brothers" (p. 83).

Mr. Raymond draws a similar conclusion from the writings of St. Paul. And he is able to quote a number of uninspired authors who were very outspoken in their condemnation of drunkenness. Various groups, therefore, voluntarily pledged themselves to total abstinence, and this was frequently recommended as an ascetical ideal. Their number, however, seems always to have been comparatively small.

Moreover, total abstinence always remained voluntary, and it is here that the analogy with modern prohibition breaks down. Mr. Raymond adduces no evidence that I could find to show that any strong school among the early Fathers ever advocated the interference of the State to prohibit the use of intoxicating beverages altogether. There were numerous regulations by both Church and State to prevent the abuse of liquor, but no general prohibition by either power. The word "prohibition" does not occur in Mr. Raymond's index.

On the other hand, there is little comfort for the advocates of beer and wine today, on the ground that the evil comes exclusively from distilled liquors. For, in spite of the title of Mr. Raymond's book (in

which "strong drink" is included), his references seem exclusively to wine. I find nothing in the index to indicate any references to distilled liquors. Consequently, his quotations about drunkenness refer to a condition induced by wine. And anyone who has any doubts of the widespread evils of traffic in wine will do well to read this book. It brings into high relief the fact that, even where distilled liquors are not in any very general use, drunkenness is quite prevalent.

As a matter of fact, the "blurb" is rather unfortunate. For Mr. Raymond's book is not propaganda, and it is neither for nor against prohibition. It is an objective, scholarly study of the attitude of the early Christian Fathers on the use and abuse of wine. As such, it is a strong argument for temperance, perhaps even for voluntary total abstinence. But the possibility or advisability of nation-wide prohibition by the State apparently did not enter into their calculations.

This study reminds us that, though we have several excellent histories of dogma, we have none of morals. There is ample room and need for such a work.

J. ELLIOT ROSS, C.S.P.

### Other Recent Publications

**Keep the Gate.** By the Rev. Joseph J. Williams, S.J. (Benziger Bros., New York City).

This book of 169 pages is in paper covers. A book of this kind should be in reasonably stiff covers to make it stand handling better. The color of the covering is dark blue—the worst possible color for such a purpose. All the four pages of the covers are printed over in small type which no ordinary eye can read and which is offensive to the æsthetic sense: it is too provokingly illegible. Having been asked to review the book, I had to handle it, but I was tempted to turn iconoclast and to tear the covers off. In fact, despite its enticing and promising title, I should not have chosen the book for review, if it had been submitted to me for selection from a number of such books. Having read it from beginning to end, I am ready to admit now that it should have been my loss. Therefore, good books should be made attractive to the eye. And they should be made tempting also to the hand. We love to see and to handle nice things.

The author's purpose and primary object was, as he states in the *Preface*, to provide suitable reading at meals during week-end Retreats. This is an ambitious purpose. It is not easy to engross the attention of people at table with spiritual reading. The average person is too much interested in something else at that time. Even a good reader finds it hard to get and to keep the attention of men interested in the usually absorbing business of eating. Yet, Father Williams has succeeded in composing spiritual reading matter that ought to achieve his object with the average hearer, even whilst the latter is busy with eating, provided the reader is intelligibly good.

Public spiritual reading always exercises the patience of the hearers, but it does not always furnish spiritual nourishment which can be easily assimilated.



lated. Yet, an artist in reading—one that has carefully prepared the reading matter, understands it, is interested in it, and knows how to emphasize properly and to pause judiciously—can fascinate his hearers and focus their full attention on what he is reading, always assuming that the matter is not over their heads. Father Williams's little volume is, however, excellent spiritual reading for anybody at any time and under any conditions. It ought to make a compelling appeal to all religious-minded people, and it ought to arouse the unspiritual and the indifferent from their religious lethargy. Of course, the effect of the best spiritual reading is transitory, as all emotions are fleeting. For its full and lasting effect spiritual reading must be regular and continuous. When it is regular and continuous, such reading has a wonderfully enlightening and refreshing and strengthening effect. Without it there is no spiritual culture for the average man. It is a pleasure to recommend books like "Keep the Gate." And it is a work of spiritual mercy to advertise them and to induce people to read them. FR. W.

**Religion: Doctrine and Practice for Use in Catholic High Schools.** By Francis Cassilly, S.J. (Loyola University Press, Chicago).

The present volume is a noteworthy attempt to combine in the teaching of religion the expository and the catechetical methods. Both methods have their advantages and their shortcomings. In religious instruction unquestionably only the best in the way of pedagogical technique is good enough. It would seem, therefore, advisable to utilize the good points of both methods and to reduce to a minimum their respective defects. The solution of the question of effective religious teaching, accordingly, will have to be sought in the direction which the author suggests. His ingenious blending of the two methods is likely to meet with the approval of the adherents of the traditional as well as of the champions of the new method. Such a reconciliation would be eminently desirable, for the prevailing controversies and mutual recriminations are neither edifying nor helpful.

The actual execution of the plan as embodied in the volume before us is, however, open to certain objections. The author passes from one method to the other without any particular reason. Such transition is confusing. It would be better if at the beginning of each chapter a synthesis of the doctrine were given, which in turn could be followed by a more searching analysis in the form of questions. This arrangement seems to be preferable to the one which the author has adopted. Withal, the book as it is must be pronounced a very worth-while achievement.

Throughout the author aims at clearness and accuracy of statement. He is not, as so many moderns, afraid to tax the mind of the student with a real and honest definition where it is necessary. He is also wise in not trying to make a book on religion at the same time a manual of civics, social science and sociology. This self-restraint is, indeed, very laudable. C. B.

**Katechesen für die Oberstufe.** Von Dr. Edmund Jehle. Part I. Glaubenslehre. (B. Herder Book Company, St. Louis, Mo.).

We have in this excellent volume a practical application of the much-lauded performance method, as it is called (*Arbeitsmethode*). This method, though recent, has been endorsed by numerous experienced pedagogues and given the most remarkable results. It ought to be accorded a fair trial in

our schools, in which by universal consent religious instruction is still entrained by old-fashioned, ineffective methods. The teacher will find in these pages, not mere theorizing, but the mature fruits of actual classroom work. He can learn here in a practical manner how his pupils may be aroused to self-activity, and how they may be led to carry out in life what they have acquired in religious knowledge by their own well-guided efforts.

C. B.

**Der Gemeinschaftsgedanke im Vaterunser.** Vorträge von Anton Worlitschek. (B. Herder Book Company, St. Louis, Mo.).

These inspiring discourses carry with them a powerful appeal. They are conceived in a modern vein and couched in picturesque and lofty language. Dealing with the vital issues of the day, they are characterized by a note of timeliness that will unfailingly catch the modern ear and please the modern taste. This must not be understood in the sense that they enter into the arena of ephemeral disputes or political questions. Far from this, they are genuinely spiritual and profoundly religious. For lectures on social problems they supply abundant material.

C. B.

**Leitfaden der Krankenpflege.** Von Dr. Adolf Oberst. (B. Herder Book Company, St. Louis, Mo.).

Though primarily intended for the trained nurse, this well-illustrated booklet can be of great service to the priest who comes into frequent contact with the sickroom, and who, especially in rural communities, may be called upon to give advice in case of sudden sickness or accident. The chapter on first aids to be administered in emergencies will prove particularly useful in this connection. The observations on mental and nervous diseases likewise serves a very practical purpose, for the eye of the priest should be sufficiently trained to detect the first manifestations of psychical disorders. The language of the booklet is popular rather than technical. There is, moreover, an extensive and helpful dictionary of medical terms which may be consulted with considerable profit.

C. B.

**Selma.** By Isabel C. Clarke. (Benziger Brothers, New York City).  
**That Fool Moffett.** By E. C. Scott. (B. Herder Book Co., St. Louis, Mo.).  
**Bab Comes Into Her Own.** By Clementia. (Matre and Co., Chicago, Ill.).  
**The Golden Squaw.** By Will W. Whelan. (Dorrance & Co., Philadelphia).  
**The Twilight Rendezvous.** By Milton McGovern. (Buffalo Catholic Publication Co., Buffalo, N. Y.).

Miss Clarke has written another story pathetic in many chapters, yet ending happily. *Selma*, the heroine, rebellious, headstrong and impulsive, disregards the advice of her father and elopes with an impoverished minister, many years her senior. Succeeding years are filled with tragedy, yet she bears up bravely until her spouse passes away. Then comes happiness and eventually a union with one rejected years before but ever faithful to his beloved. The tragic elements of the story are skilfully sketched, but without any suspicion of depression. In the final happiness of the heroine we may trace that power of expression and analysis so characteristic of the author's later novels. It is a splendid story, well told, and inculcating sound Catholic doctrine.

In "That Fool Moffett," the author relates a strange tale. An old father,

in a fit of pique, makes his will and specifies that his only son shall be educated in a Protestant college. He dies suddenly, forgetting the will, and the executors carry out his wishes. The son finishes his studies and marries the daughter of a K. K. K. lecturer, and years of strife follow. Yet the hero, Vincent King, although regretting his error, remains true to his spouse. The flight of time brings his peace and faith. The story is unusual, though rather unevenly developed in certain chapters.

The latest addition to the Mary Selwyn series is an appropriate book for young girls, and should enjoy a wide circulation. Unfortunately, however, some of the characters seem too spiritual for fun-loving school girls, and their ideas too mature for girls of thirteen years of age. Yet there are many interesting scenes, the characters are well depicted, and the moral of the story is truly Catholic.

The story of Mary Jemison, the young Pennsylvania heroine, kidnapped by the Indians on the eve of her wedding, is interesting and inspiring. For seventy-five years she dwelt amongst immorality, irreligion and cruelty, and for a time embraced the faith of her captors. Yet the grace of God protected her among the savage Senecas during her exile, and she died in the Faith of her fathers. Her adventures are well related by Father Whelan in true historical fashion, although he admits that at times he resorts to the novelist's license. The diction is peculiar in places, the author evidently having an infatuation for ultra-colloquial terms and phrases. However, the book should be read by all those who love the story of the Indians and their relations with the white settlers.

The author of "The Twilight Rendezvous" is a Franciscan Friar, who has already given the reading public a charming book of essays. The heroine is a noble lady, handsome, talented, religious, and thoroughly human. Her beauty and cleverness appeal to her male friends, and many seek her hand in marriage. Deep down in her heart she feels that God has called her to Himself. At length she solves the dilemma, and chooses the cloister rather than the hearth. Not only Lady Helena Ravenswood, but the other characters are well drawn. They are human, men and women with virtues and vices intermingled. This novel deserves a large circulation.

**The Gift of Love.** By John A. McClorey, S. J. **The Unknown Force.** By Robert Kane, S. J. Meditations and Readings for Every Day in the Year. Selected from the Spiritual Writings of St. Alphonsus. Edited by John B. Coyle, C.S.S.R. Volume II, part I. (B. Herder Book Co., St. Louis, Mo.). **The Eucharistic Hour.** Meditations and Exercises for the Monthly Hour of the People's Eucharistic League. By Dom A. G. Green, O.S.B. (Benziger Brothers, New York City).

In the "Gift of Love," Father McClorey presents a little devotional volume that might be used to advantage for the services of the Holy Hour. The Eucharist is treated from five different points of view, namely, as a Remembrance, a Sacrament, a Feast, a Presence, and a Sacrifice. Each of these treatises is suggestive of further development.

"The Unknown Force," though containing several good sermons, lacks a real unity of plan, and is too consistent in its local application to recommend itself to a very wide circle of readers. The dominant note of the author's theme is, of course, the love of Christ, which the world needs, but fails to appreciate. This fact is brought out strikingly in the sermon on



*The Peace of Christ and the World War*, which is the most appealing chapter that the author presents.

The second volume of "Meditations and Readings" by Father Coyle gives meditations and spiritual readings for every day from Sexagesima to Holy Saturday. The liturgy of the Sunday sets the keynote for the meditations of the week, and the readings follow the lives of the Saints whose feasts occur during the period. Needless to add, there is much sermon material in the meditations.

It is sufficient to say that the little work entitled "The Eucharistic Hour" fulfills its object. In addition to a schema for the Holy Hour, there are sermonettes for twenty-one different occasions, each provocative of much thought. These sermonettes are, moreover, in harmony with the liturgical seasons and feasts. It is a useful, if not indispensable, book.

G. C. P.

**Benediction From Solitude.** By the Rev. Vincent F. Kienberger, O.P. (The Macmillan Co., New York City).

This work is a treasury of wisdom and learning for clergy and laity. Couched in splendid diction, embellished with scriptural and poetic quotations, abounding in suitable anecdotes and stories, it has all the charm and interest of a well-related narrative. Beneath the rhetoric, however, are the fundamentals of Christ's teachings—the truths of eternal salvation. Each of the forty-four chapters is complete in itself, so that the busiest reader can spare time to read a single topic without interrupting the continuity of the arguments. It proposes various subjects for reflection: cheerfulness, poverty, patience, courage, pain, gratitude, reverence—considerations forgotten or ignored by too many in this hectic age. In addition, many purely religious themes are considered: the Sacred Heart, Mary, the charity and love of Christ, trust in God, prayer and religion. Such heterogeneous topics might at first sight imply a lack of unity in the work. However, the arguments are neither disjointed nor disconnected, but rather a connecting series of links in a chain of reasoning to impress on the reader the inevitability of death and the necessity of striving for the pearl of great value, eternal rest with Christ. The possibilities of this book for clergy, religious and laity are many and varied, for it is a treatise for spiritual reading, a manual for meditation, and furnishes a wealth of suggestions for sermons and instructions. It is one of the best devotional books of the year.

T. P. P.

**Protestant Christianity.** By Thomas B. Chetwood, S.J. (Peter Reilly Co., Philadelphia).

This small volume contains a series of articles which formerly appeared in *Truth*. In its several chapters there is much to praise, especially in the treatment of the Fundamentalist-Modernist controversy in the ranks of Protestantism. As an able discussion of the weakness of the Protestant position on the question of authority, this book may well be recommended. It should be added, however, that the title of the work should have some qualifications, as the author does not mirror Protestantism *in toto*, but merely discusses the more radical and the ultra-conservative elements of the sects.

G. C. P.

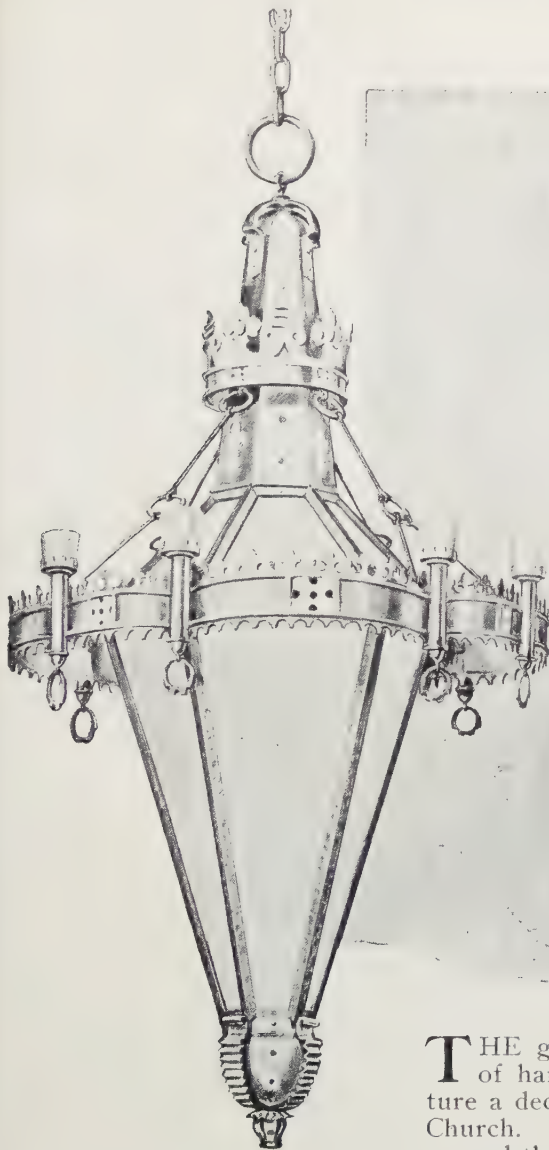
**Whisperings of the Caribbean.** By Joseph J. Williams, S.J. (Benziger Brothers, New York City).

This volume gives a few experiences of the author during a very busy missionary life in Jamaica, but for the most part it is devoted to the historical background of the island. Indeed, it might be said that this book could well be recommended as a valuable contribution to the history of Jamaica. The author deserves commendation for his painstaking efforts in dealing with sources, especially in the chapter which treats of the labors of Father Juan Pérez. The title, however, does not suggest that the work is anything other than some reflections of a present-day missionary. This is an oversight that is to be regretted, since the work may thereby not receive the attention it deserves in its proper field. G. C. P.

**Religion and Common Sense.** By Martin J. Scott, S. J. (P. J. Kenedy & Sons, New York City).

In presenting to the public an addition to his well-known and widely read literary productions Father Scott has indeed chosen wisely and well. In this age when there are so many superficially educated people and so many misguided and misinformed, a book of this character is most timely. Forcefully logical yet pleasingly popular in style, it treats of topics which constitute the matter of almost daily discussion. Although not apologetic in the strictest sense of the word, the book attempts to present the teachings of the Church in such a manner that they become understandable, and moreover quite reasonable, to people possessing normal intelligence. To do this, of course, Father Scott must use that method which has the greatest appeal, and, therefore, we see him considering the teachings of the Church in the light of reason, for, just as "it takes a thief to catch a thief," so in this case it takes a reasonable viewpoint to produce a reasonable viewpoint. In fulfilling his intention, those points of Catholic doctrine are selected for consideration which seem to many to be exceedingly unreasonable.

Sermons are preached and books written on the attitude of the Church towards Science; frequently the Church is maligned on account of the harmful influence which some people believe she exerts over the patriotism of her members; occasionally she is criticized because of her doctrine concerning Hell; while, especially in this country, her teachings on marriage are looked upon by some as remnants of the "Dark Ages." With surprising clarity and ease, Father Scott has treated the foregoing subjects as well as many others of equal importance (such as sex matters, amusements, birth control, war), and to our delight each topic has been so thoroughly and skillfully, yet concisely, handled that we believe only those invincibly obstinate will fail to agree that the teachings of the Church are conformable to the reasoning of any normally intelligent being. One noticeable advantage of the book is the copious number of examples employed by the author in illustrating his points. These are not of the theoretical type, difficult to discover in daily life, but rather are of the really practical kind. A book of this type indeed deserves a wide circulation, and, if the public mind wishes to examine the teachings of the Church in a reasonable, practical way, it can do no better than make the acquaintance of this excellent book. C. V. F.



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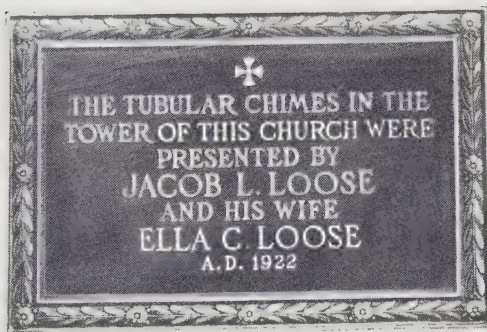
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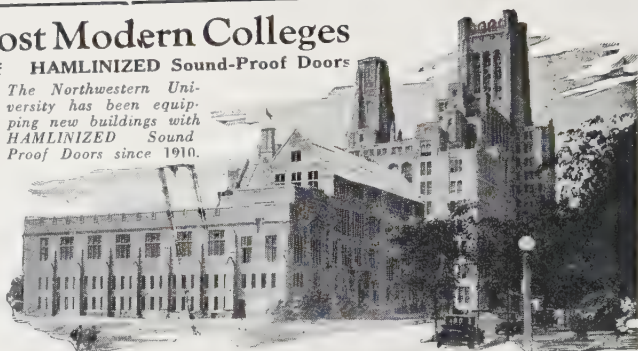
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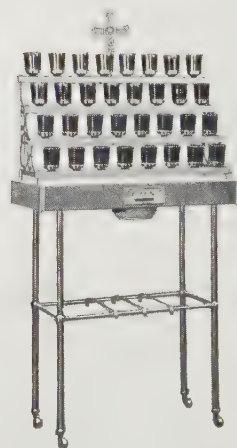
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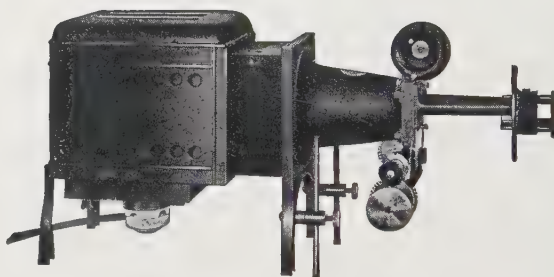
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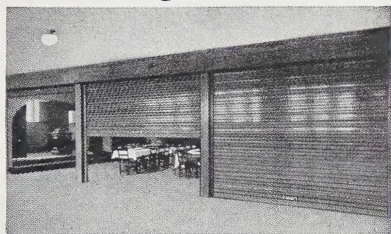
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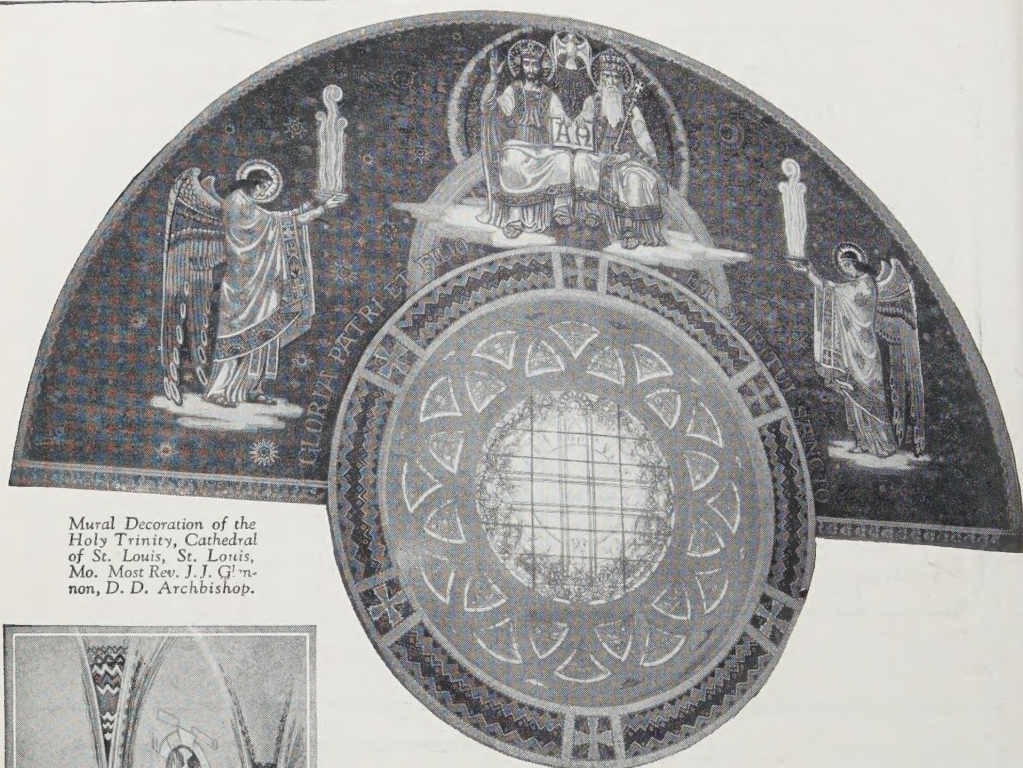
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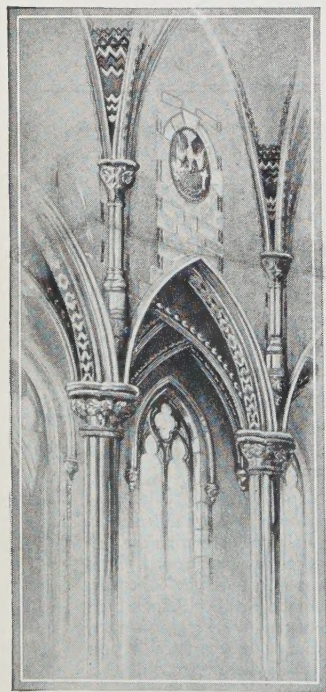




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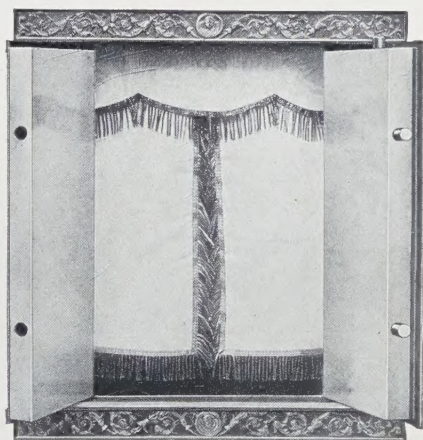
THE FAMOUS DAPRATO DOUBLE-DOOR  
TREASURY-LOCK STEEL TABERNACLE

Unprepossessing altars are made attractive, Artistic altars become doubly resplendent when this gorgeously ornamental tabernacle with its golden effulgence is installed!



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Daprato Statuary Co.*

Design Copyright, 1925,  
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Appearance of doors when swung open.  
Note how little space is needed for the  
swing of doors.

Beautiful? Yes, but intensely practical as well. Rich as a sparkling gem, it also offers the mechanical advantages and protection of a steel safe. When the doors are locked, they are fastened with three powerful bolts.

TWO DOORS OPEN WITH ONE QUARTER TURN OF THE KEY  
TWO DOORS CLOSE AND LOCK WITH TREASURY LOCK  
BOLTS AND WITH ONLY ONE QUARTER TURN OF THE KEY

Designs in prices from \$250.00 to \$1,000.00

YOU WILL HAVE NO OTHER ONCE YOU SEE  
THE DAPRATO TABERNACLE

WRITE FOR PARTICULARS

## DAPRATO STATUARY COMPANY

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SINCE 1877

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The **Covick** Altar Wines are produced in California and are the only wines having the unqualified approval and commendation of all the Bishops of California.



The Chancellor of the San Francisco Archdiocese supervises the making and distribution of the **Covick** wines under the authority of His Grace the Most Reverend Archbishop.

The **Covick** wines are not only valid and licit matter for the Holy Sacrifice; they are mature wines of the very highest grade and dependability.



The **Covick** Altar Wines, because of their rich, mellow, wholesome character, are ideal wines for the fasting priest and no wines anywhere in America are comparable with them.



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Throughout the Country the **Covick** Mass Wines  
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St. Paul, Minn.

**J. Redmond Covick**  
33 South Wells Street  
Chicago, Ill.

**Sievers Church Goods Co.**  
228 East Commerce Street  
San Antonio, Texas

or direct from

**The Covick Company, 330 Stockton Street, San Francisco, Cal.**

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## The Covick Company

Established 1877

Incorporated 1900